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RELIGIOUS EDUCATION

Volume I

THE CHRISTIAN LIFE AND MESSAGE IN RELATION TO NON-CHRISTIAN SYSTEMS OF THOUGHT AND LIFE

Volume II

RELIGIOUS EDUCATION

Volume III

THE RELATION BETWEEN THE YOUNGER AND THE OLDER CHURCHES

Volume IV

THE CHRISTIAN MISSION IN THE LIGHT OF RACE CONFLICT

Volume V

THE CHRISTIAN MISSION IN RELATION TO INDUSTRIAL PROBLEMS

Volume VI

THE CHRISTIAN MISSION IN RELATION TO RURAL PROBLEMS

Volume VII

INTERNATIONAL MISSIONARY COOPERATION

Volume VIII

ADDRESSES ON GENERAL SUBJECTS

THE JERUSALEM MEETING OF THE
INTERNATIONAL MISSIONARY COUNCIL

MARCH 24–APRIL 8, 1928

VOLUME II

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Part One

PRELIMINARY PAPER

PUBLISHED IN PREPARATION FOR
THE JERUSALEM MEETING

Except in the case of statements and recommendations adopted by formal vote, the International Missionary Council is not responsible for the opinions or statements expressed. The following preliminary paper was distributed in advance of the Jerusalem Meeting to all the delegates for their information. The paper has been revised before reprinting in this volume. This paper was not formally presented to the Council and no action was taken by the International Missionary Council in reference to it.

CHAPTER I

RELIGIOUS EDUCATION

Luther A. Weigle, D.D., and J. H. Oldham, M.A.

I. INTRODUCTION

Preparatory Work

THIS report is the outcome of a study undertaken by groups in different countries. A preliminary statement was sent in May, 1927, to the various groups to provide a starting-point for discussion. In addition to a large number of individual letters, more than twenty valuable memoranda in the form of comments on the preliminary statement or of independent contributions have been received from groups or individuals in more than a dozen different countries. Some of these memoranda will be specially referred to in the course of the report, but equally helpful suggestions have been received from others not specifically mentioned. The report is based on this material and its general outline has been discussed with the group in New York, but for its final form the authors are alone responsible.

The Meaning of Religious Education

The term "religious education" is intended to comprehend all efforts and processes which foster specifically religious insights, feelings, and attitudes, in contrast with those other interests and activities of life which, while they may, and should, be consecrated, vitalized, and rendered more significant by religious experience, yet have their own distinct place and right in human development. It is, indeed, the distinguishing characteristic of religion that it has to do with life as a whole and is concerned with its ultimate meaning. But it achieves its highest purpose, it gains substance and strength, in proportion as it recognizes, and in their own proper sphere gives free play to, those human

interests and activities which are not specifically religious, such as the ntellectual, the esthetic, and the economic.

Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine.

For practical convenience we shall use in general the term "religious education" to describe those processes which have to do with the specifically religious interest as contrasted with the other interests of life; while the term "Christian education" will as a rule be used to signify a system of schools and colleges under Christian direction and control in contrast with a national or with non-Christian systems of education. But since for Christians religious education has always a Christian content, it will be necessary, where the emphasis is on the specifically Christian character of religious education, to use the term "Christian education" in the sense in which religious education is generally used in the report. We think that the sense in which the term Christian education is used will be found to be sufficiently clear from the context.

Scope of the Report

The subject with which the report attempts to deal is not restricted to schools and colleges but has to do with the whole life of the Church and the entire range of missionary activity. If modern educational conceptions have power to vitalize the work of the school, they must be capable also of enriching every branch of Christian activity. As is pointed out in one of the memoranda from India, pastors and evangelists,

no less than teachers, need to have their outlook widened, to be helped to see fresh possibilities in their work, and to receive stimulus and inspiration from new ideas. The issue which the report seeks to raise is whether from a fresh consideration of the meaning and purpose of religious education there may not come a re-invigoration and enrichment of the whole life of the Church.

In the memorandum which he has submitted, Professor Kohnstamm attributes the modern drift away from the church in Western countries in no small degree to mistakes in the religious education of the young due to ignorance of the real nature of the educational process. None know better than missionaries that, notwithstanding the success which has attended missionary effort and which has strengthened our faith in the divine authority and power of the Christian Gospel, neither in numbers nor in the character of converts have the successes been as great as might have been desired. The churches which are the fruits of missionary endeavor, like the older churches in the West, do not always exhibit the evangelistic zeal, the spirit of giving, of service, and of sacrifice which should be the characteristic witness of the Church of Christ. It is abundantly worth while to inquire how far these shortcomings may be due in part to an imperfect understanding of human nature and of the laws which govern its change and growth, and to the consequent misdirection of effort. It may be that the new knowledge which is being won in our time is God's gift to the Church to enable it better to fulfil its mission, just as the new knowledge of a previous age made the whole world accessible and opened new pathways for the Gospel.

The issue is one which concerns equally the older churches of Western Christendom and the younger churches which have sprung from missionary effort. The problem of religious education is not one for which it can be claimed that a solution has already been found in the West. The question of the relations of religion and education in other continents cannot be solved simply by the adaptation of programs developed in Europe and America. The whole subject

needs to be explored afresh in the light of the new conditions which Christianity has to meet. It calls for patient study and courageous experiment, in which there is need for the coöperation of all.

Religious Education and the Gospel

The purpose of the missionary movement is to spread the Gospel: it is to declare to men everywhere the good news concerning the character and purpose of God which was revealed to the world through Jesus Christ, and to help men to experience its saving, redemptive power.

The primary purpose of the Christian missionary movement is not political, or social, or cultural—though its influence may extend to all these fields—but religious. It is all the more necessary to insist on this because of the historical association of Christianity with Western civilization. The central religious purpose of Christian missions needs to be clearly distinguished from the cultural and economic expansion of Europe and America, with which their work has been bound up in the past.

In considering the subject of religious education, therefore, our starting point is that the Christian missionary movement stands or falls with the truth of the Christian Gospel, and that the aim of the movement is essentially and primarily religious. But in order to fulfil this aim it is necessary to know and understand the world in which the aim has to be realized. To serve and to help to save the world we must live in the world and in love and goodwill share the experience of our fellow men. It is possible for the ambassadors of Christ to be physically present in a country and yet to have little touch with some of the deepest and strongest currents in its life. The revolutionary changes which are in progress in the world to-day are an urgent call to review and re-examine the work that is being undertaken in the name of Christ. It is our duty to make sure that all that we are doing is related as closely as can be to the thoughts that are stirring in the minds of men and to what is best and highest in their aspirations; and to assure our-

selves, further, that we are availing ourselves to the full of all the knowledge and help that will enable us to do our work in the best possible way. Our responsibility in regard to the Gospel is not merely to deliver a message but to do all that we can to insure that it will become effective in the hearts and lives of men. For the ambassadors of Christ to neglect to avail themselves of all the light that modern knowledge can shed upon their task and of the help which modern educational experience can give would be as foolish as to refuse in carrying out the missionary task to take advantage of the improved means of communication which scientific invention has provided. The object of this report is to contribute to that re-examination of missionary policy and practice which is urgently needed.

II. THE PROBLEM

The New Contact of Peoples

The achievements of science have put an end to human isolation. The peoples of the world must learn in the future to live their lives together. The invention of more rapid means of transport and communication have brought about revolutionary changes in social life and in ideas. The pace at which these changes are taking place is being accelerated. The rapidity with which these new inventions have followed on one another has been even greater in Asia and Africa than it has been in Europe and America. The disturbance of the life of the peoples of those continents has been profound. No one can foresee to what it will lead. Some of the powerful new forces that are at work, however, can be recognized.

The Revolt Against Authority

One result of the rapid changes that are taking place is the tendency in both West and East to reject the claims of authority. There is a general distrust of all finalities and absolutisms. The claim is made to experiment with life, to

test its meaning at first hand. In particular, there is a widespread disposition among non-Western peoples to question, challenge, and criticize whatever comes to them from the West. The association of Christian missions with Western civilization has in the past facilitated and furthered their work; it is tending to become a handicap. Throughout the world the old foundations of society are beginning to crumble and no man can say what substitute will be found for them. The lights by which men formerly steered their courses are beginning to disappear from the heavens, and for many there are no new lights to take their place.

The Scientific Attitude Towards Life

In the midst of these uncertainties and encouraged by the dazzling success of the scientific method in making possible the control of natural forces, men are beginning to ask increasingly whether science cannot also provide the means of enabling man to control his own destinies. Nothing is perhaps more significant in the world to-day than the fact that the methods of disinterested study, patient observation, and the slow piecing together of bits of knowledge which have brought about the remarkable progress of the natural sciences are now being applied to the study of man himself. The application of the scientific method in the field of psychology and of the social sciences may in time have results as momentous and revolutionary as those which have been achieved in the natural sciences. Knowledge means power, whether it be exercised for good or for evil.

National Systems of Education

The deliberate and conscious attempt to direct and guide the course of human development finds its most powerful expression in national systems of education. These are comparatively recent and have hardly as yet emerged from the experimental stage even in the West. They are rapidly being extended to the continents of Asia and Africa. Education, once left largely to private initiative and religious

interests, is almost everywhere becoming a function of the State. It may before long be regarded as the most important function of the State. It is more and more coming to be looked on as necessary to the progress and welfare of society, to the wealth, happiness, and stability of the commonwealth. Religion cannot be indifferent to these powerful influences which are forming the outlook, moulding the minds, and determining the attitudes of successive generations.

The Challenge to the Church

The call to meet these tremendous new forces, to understand them, to make clear to ourselves and to the world what Christ means in relation to them is a missionary challenge as gigantic and overwhelming as that which was sounded more than a century ago when the pioneers of the modern missionary movement set themselves to rouse the Church from its complacency and apathy to go forth with its message into the great unevangelized world.

The Need for a New Vision of God

All these new developments and the expansion of knowledge are a call to enlarge our conceptions of God and of His purposes. Christian thought has been too ready to restrict His activity to the confines of the Church or even to the narrow bounds of a denomination. But what of that vaster world which reaches beyond the limits of organized Christianity? Is God present in its life or is He not? Does His hand guide its movements or not? Is He revealing Himself in the flood of new knowledge that is coming to us? Only in the firm belief that the world of our expanding knowledge is ordered by Him and reveals Him can we have the courage and confidence to face its new demands and exacting tasks. The Bible teaches us that God is Creator as well as Redeemer. He is immanent in nature, and the whole continuous process of creation is part of His revelation. The urgent need of to-day is that the thought of the Church

about God should be brought into harmony with the expanding knowledge of the world. In proportion as we open our minds to a larger understanding of God's purpose and ways in the light of growing knowledge and of the events of the present we may expect to discover new depths of meaning in the wonder and grace of His revelation in Christ. In that larger vision of God we shall gain new strength for our tasks. A situation that seems to contain many elements of menace may in reality be big with hope. In the moving of the waters God may be drawing near to us.

Outline of the Report

The problem of this report is how in these conditions, so utterly different from anything that has gone before, Christ may best be interpreted and commended to simple and to learned, so that He will be recognized to be the answer to the riddle of the world, the deepest and most satisfying explanation of the age-long process of creation, and the fulfiller of the noblest strivings and loftiest aspirations of our time.

With this end in view we shall make the following inquiries:

In the first place, we shall look at modern education and inquire what are some of the significant tendencies in this powerful movement to mould the thought and the attitudes of the rising generation.

Secondly, we shall seek to remind ourselves of the Christian purpose in education, and consider in what ways the principles of modern education can help towards the realization of that purpose.

Thirdly, we shall consider the application of the conclusions reached in these inquiries to the practice of religious education.

Fourthly, we shall examine briefly the relation of Christian education to national systems of education.

Finally, we shall ask what practical steps can be taken in the immediate future for the attainment of the objects which the report has in view.

III. SIGNIFICANT TENDENCIES IN MODERN EDUCATION

No attempt will be made in this chapter to undertake a comprehensive and balanced review of the characteristics of modern education. Attention will be called only to some of the tendencies which are of special importance in relation to the subject of this report.

Concern with Persons

Modern education at its best is concerned with the growth of personality. Its interest, that is to say, is centered in persons, as contrasted with systems of education which aim chiefly, in intention or in practice, at the production, let us say, of clerks or of carpenters, or the acquisition of any particular kind of skill. Its aim is to assist human beings to become themselves.

It is, indeed, this interest in persons for their own sakes that is a distinguishing mark of the educational enterprise. All human undertakings find their ultimate meaning in their relation to the good of persons. But there is a distinction between a business enterprise which is concerned primarily with the production of a certain quantity and quality of goods, and so employs, trains, and discharges persons with a view to securing just that personnel which can most certainly and economically guarantee this production, and an educational enterprise which may involve the same activities, but is primarily concerned, not with the material product, but with the training and development of the persons whom it undertakes to teach. A father wants his young son, when building a play-house out of an old piano-box, to do a good job, and rejoices with him when he succeeds in constructing a roof that does not leak. But this is not because the father needs the play-house. He is interested in its quality because he is interested in the boy's development, for which it constitutes a means and something of a measure. But when the same father contracts with a carpenter to build a garage, he is more directly interested in the quality of the building which the man erects.

"Education is prostituted," says a leading modern educator, when it "becomes a training to a pre-ordained set of habits and attitudes or an indoctrination in a prior chosen system of thought, and the individual is denied his very personality. No such goal or procedure can be permanently satisfactory. Increasingly does a more sensitive humanity reject it. From this line of thinking we would have as a goal, so far as it is embodied, that type of person who is able and disposed to think and decide for himself, think freely without the warp of prejudice, decide unselfishly, preferring the social good to any merely private good or gain. The only goal we can accept is one that values personality." [1]

In the present emphasis on the development of personality, we bid fair to transcend an antithesis as old as the difference between Plato, for whom virtue was knowledge, and Aristotle, who emphasized its dependence upon habit. It is the antithesis between those who conceive education to be primarily a matter of the transmission of knowledge and the imparting of ideas, and those who emphasize chiefly the gaining of habits of memory and skill. We have come to see that education must be more than either or both of these. Knowledge is necessary; habits are essential; but both are of full value only as they enter into the making of integrated personality and serve as the instruments of its purposes. Not "What have you taught your pupil to know?" or "What have you trained him to do?" but "What sort of person have you helped him to become?" is the most important question which the world puts to teachers.

Education may thus be regarded as the opening of the door into a fuller, richer life and into a widening and deepening understanding of the meaning of life. Life in its widest sense comprehends the natural world, human society, and God. The educational task is to help growing persons, as Dr. Eberhard puts it in his memorandum, to enter into, and to maintain, active and purposeful relations with the natural world, with society, and with God.

[1] Kilpatrick, W. H., *Education for a Changing Civilization*, New York, 1926, p. 132.

In striking agreement with Dr. Eberhard's point of view is the statement of the objectives of education made by a Commission of the Department of Superintendence of the National Education Association (U. S. A.): "The general objectives of all education may be stated as: (1) To promote the development of an understanding and an adequate evaluation of the self; (2) to promote the development of an understanding and an appreciation of the world of nature; (3) to promote the development of an understanding and an appreciation of organized society; (4) to promote the development of an appreciation of the force of law and of love that is operating universally. The individual self, nature, society, and God—these four, and in particular the adjustments which the individual self must make, constitute the objectives of education. A full understanding of the magnitude of the task reveals the need of continuing education throughout the whole period of life."[1]

It follows from this interest in persons that modern education, as contrasted with older systems, makes the child the starting-point of the educational process. The older education was material-centered. It set out with a more or less fixed body of knowledge which had to be transmitted. Its course was determined by the logical arrangement of the subject to be taught. Teachers now realize that the needs of the pupil, his problems, his interests, and the situations with which he is familiar are of primary importance in determining the course which is to be followed.

Although this revolutionary change has taken place its significance has as yet been realized only within comparatively limited circles. The reconstruction of educational systems in accordance with the new point of view is a task that is still in its first beginnings. Just as we still speak of the rising and setting of the sun, though centuries have elapsed since it was known that it is the earth that revolves around the sun, so old habits of thought and ways of doing things still persist in the field of education. In particular,

[1] *Sixth Yearbook of the Department of Superintendence of the National Education Association*, Washington, D. C., 1928.

the outlook and practices of that highly conservative institution, the Christian Church, still remain largely uninfluenced by the new point of view.

Original Human Nature

When the subject of education is approached from the new standpoint, it is realized that the persons to be educated are living, growing human beings. The older education too often, in practice if not in theory, proceeded on the assumption that they were passive receptacles into which a certain amount of knowledge needed to be pumped. Modern education recognizes that if there is one thing about human beings that is certain and fundamental, it is that they are alive and active. Personality begins and develops in action.

The question of what constitutes the original stuff of human nature has engaged, and is engaging, the attention of psychologists. Into the controversies that are involved this report cannot attempt to enter.[1] Until recently large use has been made of the concept of instinct. The original stuff of human nature has been regarded as a group or bundle of innate, predetermined ways of behavior, to which the term instinct has been applied. Later researches, however, into the primal reactions of children, their modification by habit, and their concomitant emotional conditionings, have given rise to doubts regarding the value of the concept of instinct as applied to human beings. A view which would probably command widespread assent is expressed in the following statement in the memorandum by a group in Chicago which was called together to give advice and criticism in the preparation of this paper.

"Man's original nature consists of tendencies, impulses, and capacities to respond in different ways to the types of stimuli in his material and social environment. These tendencies and capacities range from the mechanisms of reflex, organized before birth, up through unconscious and irra-

[1] See: Professor Hocking's address on "Psychological Conditions for the Growth of Faith," Volume VIII, Chapter X, pp. 104–22.

tional impulses to the capacities of responding intelligently to novel, complex, and conflicting situations through reflective thinking, of evaluating experience through criticism of desires, and of organizing desires into dominant purposes that give direction and drive to his conduct and effort.

"Through responding to the stimuli of his material and social world, man's nature is itself modified, so that man and his environing world sustain reciprocal relations, each being modified by the other. Human nature is not, therefore, a given and fixed thing, but a modifiable organization of characters capable of development under wise guidance into intelligent, unified, and spiritual personality. Such a process of modification is not, however, simply or primarily the result of factors operating upon man's nature from without, but the result of the inter-action of man and his environing world in which man assumes the initiative through dynamic and purposive efforts at control."

An important point which has recently been brought into prominence is that it is the organism as a whole which responds to stimuli. Human nature is not a bundle or aggregate of separable tendencies and impulses but an organic whole. Every act of thinking, or feeling, or striving is the expression of the entire organism, while the organism as a whole is in its turn affected by the exercise of any one of its functions. The aim of education, consequently, as Dr. Eberhard points out, must be not to develop in isolation any single function, such as the intellect, but through various means to stimulate the growth of the personality as a whole.

The essential matter which we want to emphasize at this point is that modern education conceives of the person to be educated as alive, active, and growing. The change which has come over education may be seen in the fact that the teacher, instead of being thought of as a person who sits in front of a class and tells them what they ought to know, is more and more coming to be looked upon as a leader and companion in the enterprises, activities, and learning adventures of the class. Activity is not of course to be understood

merely as physical activity; thinking, appreciation, and the exercise of the imagination are also forms of activity.

The Process of Learning

Preëminent among human characteristics is man's ability to learn. The child's tendencies to response are modified by use. Habit makes them more definite, and the experience of their results remains as a guide for future action.

Much attention has been given in recent years to the study of the process of learning. Two things have been found to be fundamental. The first is that whenever a connection between a stimulus and a response is brought into use, the strength of that connection, other things being equal, is increased. The second is that the individual tends to repeat and learn quickly those responses which are accompanied or followed by a feeling of satisfaction, and tends on the other hand not to repeat or learn quickly those responses which are accompanied or followed by feelings of annoyance.

The effect of these elementary truths on the practice of education is far-reaching. That of the second may indeed be described as revolutionary.

Modern education is becoming increasingly sensitive to the fact that what appear to be the by-products of the learning process may in reality be the main products. The experimental investigation of the laws of learning has added greatly to our understanding of what is now termed "associative" or "concomitant" learning. Children learn, not just what the teacher sets as their task, but various associations, habits, and attitudes besides. A boy who is supposed to be engaged, for example, in learning a grammar lesson, "is also at the same time learning well or ill a multitude of other things. Some of them may be: how he shall study, whether with diligence or the reverse; how he shall regard grammar, whether as an interesting study or not; how he shall feel toward his teacher, whether as friend and helper or as mere task-master; how he shall regard himself, whether as capable or not; whether or not he shall believe that it pays

to try (in such matters as grammar); how he shall regard government of all kinds, whether as alien to him and opposed to his best interests or as just and right and friendly to his true and proper interests."[1] Of many of these by-products, the pupil, as well as the teacher, may be unconscious.

The by-products of efficient teaching tend toward the strengthening and enrichment of character. What modern psychology has discovered concerning such concomitant learning lends encouragement to the teacher who lives in wholesome fellowship with his pupils. On the other hand, the by-products of inefficient teaching may do much damage. At the worst, pupils may acquire attitudes of actual repugnance to the subjects so abused; more ordinarily, they acquire misleading impressions and mistaken "sets" of feeling and will. When the question was asked how boys in the 'teens could be induced to quit reading dime novels and penny thrillers, a cynic answered, "Teach them in the schools by the same methods that you have been using to teach the English classics." It is a sobering reflection for those engaged in religious education that the undesigned but actual effect of what purports to be a religious lesson may be to implant in the mind a life-long distaste for religion.

The trend of modern teaching is to appeal ever more fully to motives that are intrinsic rather than to rely upon the external forces of reward and punishment. That is because pupils learn best and most quickly when they are interested in the subject itself, and attack it whole-mindedly, in the spirit of creative, purposeful activity. Rewards and punishments distract. They split attention. Because the pupil's real purpose is to get the reward or avoid the punishment, his attack upon the subject lacks power and zest.

The Growth of the Self

What has been said will help to make clear what is involved in the growth of a self. Man differs from lower

[1] Kilpatrick, W. H., *Foundations of Method*, New York, 1925, p. 14.

animals in the multiplicity of responses that are open to him. He has opportunity for choice. He is not the mere creature of impulses or the slave of habit; he may achieve a will. He may decide between conflicting tendencies or suggestions, not by the rough method of trial and error in overt action, but by staging in his mind what Dewey has called a dramatic rehearsal of the possibilities in the situation. "We give way, in our mind, to some impulse; we try, in our mind, some plan. Following its career through various steps, we find ourselves in imagination in the presence of the consequences that would follow: and as we then like and approve, or dislike and disapprove, these consequences, we find the original impulse or plan good or bad."[1]

The growth of the self consists in the organization of its experiences in systems of ever-increasing complexity and effectiveness, and the gradual building up of clearly defined purposes. The integration of selfhood involves "the achievement of a more or less stable policy toward incoming suggestions and impulses. . . . Will exists when, and in so far as, any instinctive impulse has first to obtain the consent of a ruling policy before pursuing its course. The policy of a self is its acquired interpretation of its own central and necessary interest."[2] Personality becomes integrated only as the self becomes identified with a dominant and controlling purpose.

The development of an efficient will is affected by every factor that enters into the growth of mind and personality, for will is simply a name for mind in action. The self emerges from inter-action between the native tendencies of the individual and his environment. But the self is not the mere product of either. It has "a principle of autonomy, of self-determination, which does not, indeed, make it independent of endowment and environment, but does enable it to give its own characteristic form to, and make its own original use of, what it derives from those sources. It is a

[1] Dewey and Tufts, *Ethics*, p. 323.

[2] Hocking, W. E., *Human Nature and Its Remaking*, New Haven, 1918, p. 71.

center of creative energy which uses endowment and environment as its medium; so that the elements it receives from nature and nurture do not themselves make it what it is, except in so far as they are the basis of the free activity which is the essential fact of its existence."[1]

Influence of the Natural World and of Things

It was said above that the purpose of education is to help growing persons to enter into right relations with the natural world, with human society, and with God. In emphasizing the last two of these, it is essential not to minimize the importance of the first. In education, as Professor Hocking has reminded us, "a fair balance has to be kept between the instincts that deal with persons and those that deal with things. The child's social life will run shallow unless his physical interests are vigorous. . . . What attracts us in another, old or young, is always the sign not of animal vitality primarily but of validity, the quality of spirit which is challenged and evoked in the elementary struggles with the inertia and refractoriness of physical things: resourcefulness, persistence, grit, integrity, fertility of design. Power over nature is the most summary expression of what a spirit ought to have, and does have in proportion to its degree of reality: it is this degree of reality which we most immediately perceive in another, and which is the foundation of likeableness."[2]

Similarly Baron von Hügel, one of the greatest religious teachers of our generation, is continually insisting in his writings on the necessity of the thing, of occupation with the concrete, of the system of laws which are the concern of science, as a means of purifying and disciplining the self, and consequently as an indispensable instrument of moral growth.[3] Without this discipline of contact with the concrete the religious life cannot achieve its full depth and strength.

[1] Nunn, P., *Education: Its Data and First Principles*, London, p. 30.
[2] Hocking, W. E., *Human Nature and Its Remaking*, pp. 239–40.
[3] E.g., *Selected Letters*, pp. 72–3, 93–6, etc.

There is another way in which the natural world contributes to the right proportioning of the self. A companionable interest in nature ministers to the growth of essential elements in character. "The growing self, if it is to acquire depth, has need of a region not intruded upon by other human personalities, not even by such as move across the stage of history and literature. . . . In the presence of nature the thread of our fancies is drawn at once into the living fabric of the world, making connection in the freest, and I believe not untruest, way with the spirit that dwells there. . . . Since the imagination is actively, not passively engaged, and the mental furniture is one's own, one returns to his social world a little more than before a self."[1]

The Social Nature of Education

By far the most important influences in education come from relations with other persons. The relations of children with adults and of children with one another are more formative than formal instruction. The experiences of being loved and loving; being cared for and trusting; helping, sharing, and coöperating; caring for others; bearing responsibility; communicating with others and discussing, deliberating, and deciding matters of common concern—these and like experiences enter vitally into the growth of personality and the shaping of character. So, too, but less worthily, do the experiences of getting angry, feeling jealous, envying, cheating, fighting, and the like. Modern psychology lays great emphasis upon the study of social reactions.

It is discovering, too, that the emotional factors associated with these reactions contribute more to character and personality than has usually been supposed. One result of the psycho-analytic movement has been to stimulate increased study of the emotional conditionings of childhood. Though many of Freud's presuppositions and hypotheses have not been established and must be rejected, psycho-analysis has brought to light factors in human development hitherto

[1] Hocking, W. E., *Human Nature and Its Remaking*, pp. 267–8.

overlooked, and psychology in general has become more sensitive to the by-products of experience, especially to the repressions, associations, and distortions which are incidental, but no less powerful and permanent, results of various experiences of conflict, strain, and maladjustment.

The power of self-direction is, in the words of Professor Hartshorne's memorandum, "largely a function of social experiences which have served either to ensalve or to emancipate the will. The enslavement of the will either to a domineering parent or teacher or to a domineering group, particularly if such a relation begins in early childhood and persists to adolescence, is fatal to the normal development of the self, resulting in all sorts of distortions of personality." Relations of coöperation, fellowship, and loyalty, on the other hand, in which the personality of each is respected, are the most powerful factors in the fostering of healthy development. As Professor Dewey has pointed out, "things which we take for granted without inquiry and reflection are just the things which determine our conscious thinking and decide our conclusions. And these habitudes which lie below the level of reflection are just those which have been formed in the constant give and take of relationship with others." Participation in the forms and activities of a social life that is charged with moral purposes is a far more decisive influence in the formation of character than instruction, since the loyalties evoked by such participation reach down to much profounder levels of the personality than are touched by mere intellectual apprehension.

In simpler forms of society these vitally important formative influences come from the natural participation of children in the activities of their parents in the work of the home and of the farm. Through such participation they obtain a first-hand acquaintance with the primary and essential activities of human life. Attention is drawn in the memorandum from Kenya to the importance of this fact for those who are working among backward communities, so that the danger may be avoided of substituting a less effective school-

ing for the more vital educative influences of the family, the farm, and tribal custom.

The best teaching is in the spirit of fellowship. Intelligence, initiative, responsibility, and other like qualities which education seeks to develop cannot be acquired by reading or talking about them. They can be learned only by actual fellowship and participation in the life and activities of a coöperating group. It is the business of the school to make possible such fellowship in learning, and to stimulate such participation on the part of pupils. The task of the teacher is to serve as leader, inspirer, and friend of all in the group, sharing their experiences, guiding their projects, and making available to them his own larger resources. It is in such fellowship of old and young, sharing in the adventure of learning and reaching out towards a fuller life that ideals gain substance and force and become established permanently as part of the natural furniture of the mind.

Education for Community Life

One of the insistent notes in modern education is the necessity of relating education to actual life. The purpose of education is to help the rising generation to participate effectively in the life of the community to which they belong. The only sound educational program consequently is one which is based on a critical analysis of this life. Such an analysis of the life of communities, whether primitive or advanced, shows that the chief and permanent interests about which human life revolves are few and simple. Through a balanced participation in these fundamental activities "the nature of the individual finds fulfilment; and through the gradual perfecting of these interests the race moves onward. Hence an education that is related to life, an education that is life, must introduce man to these activities, for they are life."[1]

Dr. Thomas Jesse Jones has rendered a far-reaching service in insisting on this aspect of education. The two re-

[1] Chapman, J. C., and G. S. Counts, *Principles of Education*, Boston, 1924, p. 51.

ports of the Phelps-Stokes Commission, of which he was the chairman, on education in Africa have given a definite direction to educational policy throughout that continent. "The key to the synthesis of knowledge for educational purposes," he contends, "as well as to the humanizing of information and training, is to be found in a vital consciousness of community conditions. The educator must know the community with the same thoroughness with which he has striven to know the individual." [1]

Dr. Jones finds the essentials of community life, and consequently of a sound educational program, to be four in number. The first is health. A community can progress only in proportion as the ravages of disease are brought under control and as the conditions of life make for health of body and mind and the increase of physical and mental energy. The second essential is an understanding and appreciation of the environment, both material and social, resulting, on the one hand, in an increasing control over natural forces (such as, in a rural community, improvement in the cultivation of the soil) and, on the other hand, in an increasing coöperation in social undertakings. The third essential is the strengthening, purifying, and enriching of the life of the home, for the rearing of healthy children and as a center for those formative influences which we have seen to be the most potent of all in the development of character. The fourth essential of community life is recreation, which includes the vitally important influences of play, to which modern education is coming to attach more and more importance, and the artistic creation and appreciation of the beautiful which constitute one of the chief sources of the renewal and re-invigoration of personality.

This analysis of the essentials of community life is in substantial agreement with that contained in Chapman and Counts, *Principles of Education*, where the six fundamental interests of human life are stated to be

[1] Jones, Thomas Jesse, *Four Essentials of Education*, New York, 1926, p. 13.

health, the family, industry, citizenship, recreation, and religion.

One of the great merits of this approach to education is that it brings us back to simple and elementary things. It reminds us that education is not dependent on large material resources. It brings encouragement to those who have to carry on their work with the most meager equipment. The essentials of community life, the every-day activities which educate through participation are always present. The primary need in the educator is to appreciate their significance and through this appreciation to give them an increasingly richer meaning. Moreover, where education in its early stages is in the hands of teachers from another country, to base education on the simple processes of community life at once establishes a natural bond between teacher and taught. The observable facts of nature and the activities of daily life furnish a common ground on which teacher and pupil can meet and converse in a language that both can perfectly understand.

In this connection attention may be called to the increasing emphasis on the teaching of biology in schools. The tendency is of special interest to missionary educators. In communities in which belief in magic and witchcraft is widespread the teaching of science is of great importance as a means of dissipating these mistaken ideas; and in the introduction of science into the school curriculum the emphasis needs to be laid on the biological rather than on the physical sciences. The study of the life of nature affords valuable links with the folklore of the people. Biological study is directly related to agriculture, which holds a central place in the life of the community. And it is through biological teaching that the best approach can be made to questions of hygiene, and to the understanding of sex, and the remedying of undesirable social practices. The object is not so much to rebuild the practices of agriculture and hygiene through the teaching of science, as through the science lessons to explain the advantages and disadvantages in local customs.

Education for Change

The need of conceiving the goal of education in terms of independent, fair-minded, intelligent, and socially effective personality is greater and more urgent in a rapidly changing world, such as ours now is, than in a world of impregnable tradition and unchanging conditions. We cannot fit our children for the problems and duties of to-morrow by merely imparting to them the solutions and procedures of yesterday and to-day. We must develop within them the abilities and attitudes which will enable them to cope wisely with their own new problems and duties in their own time and way.

Where society is in the main static and social changes take place slowly through long generations, the influences required to supplement the more formal instruction of the school may be supplied from other sources. The tradition of class or nation, the influence of home and church, the general habits and atmosphere of society will mould the ideas and determine the outlook of the rising generation. But where society is in a state of flux or dissolution, where the old order is passing and the hold of tradition and authority is being loosened, education is confronted with new responsibilities and must enlarge its functions.

Wherever, as in Africa at the present time, the old order is rapidly disappearing and the people find themselves "at the mercy of changes which they do not understand, powerless where they need power, rudderless in the current of uncharted change," the schools are constrained to undertake new and larger responsibilities and "to aim deliberately at the encouragement of a new sense of duty to the community." The breakdown of tradition, while startlingly rapid in Africa, is not confined to that continent. It is taking place everywhere, an incidental result of the unprecedented advances in the control of material forces which are so fast transforming the world. The breakdown of tradition cannot be met by the sheer re-affirmation of tradition. It can be met only by better education, by intelligence, and by goodwill.

The far-reaching significance for education of conditions of social change has been forcibly expressed by Professor Kilpatrick. "Our duty is so to prepare the rising generation to think that they can and will think for themselves, even ultimately, if they so decide, to the point of revising or rejecting what we now think. . . . Our emphasis must be upon social-moral outlook and effective grasp in order to bring and keep these abreast of the rapidly moving 'material' aspects of our civilization. . . . Our effort must be directed principally toward proper attitudes, points of view, and methods of attack. And what outcomes are we to seek? On the one hand, our young people must build such dynamic outlook, insight, habits, and attitudes as will enable them to hold their course amid change. To do this, they must, as they grow older, increase in the ability to stand on their own feet—to decide matters wisely for themselves. . . . On the other hand, our young people must learn such general and flexible techniques as promise best to serve them in that unknown future. We cannot know their precise problems, still less the answers to their problems. But we can in some measure forecast the general run and outline of their problems. We can give them effective access to our stock of useful data. We can in particular give them an intelligent control over our best methods of attack, including the method of criticizing methods. All this in order that the rising generation may be as effectively prepared as we can help it to be for that unknown and shifting future which confronts it."[1]

The Problem of Values

This emphasis upon change but deepens the questions: What values are to be sought in education? Are there any standards of worth which abide? How do we know what attitudes are "proper," when decisions are "wise," and what techniques are "best"?

Modern education, starting as it should with the growing person, yet cannot escape the problem of values. However

[1] Kilpatrick, W. H., *Education for a Changing Civilization.*

strong the insistence on the pupil's own initiative and activity there must be a selection of the enterprises to be undertaken, and this selection can be determined only in the light of certain ends. If, for example, we assert that it is our purpose in education to develop the socially desirable attitudes of helpfulness, toleration, and goodwill, we are very definitely selecting one end out of many conceivable ends, and are obliged, if challenged, to give a reason for our choice. If, again, we maintain that our only purpose is to educate pupils to think and choose for themselves we have to face the possibility that they may think mistakenly and choose wrongly. And to this question of what ought to be no answer can be obtained merely from the study of what is.

The objectives of education can never be defined by a merely factual study of human behavior or of the onward movement of human society, without regard to ultimate realities and values. The incisive criticism by a recent writer of ostensibly "scientific" procedures in curriculum-making may be quoted:

"There is much talk at present of education as a science, but education as a science has a significant place only on the basis of a social program or educational philosophy. Take away this program, and the result is bewilderment and futility. The current enthusiasm for 'scientific education' is all too often oblivious to the fact that any guiding principle is necessary. Many of our educational leaders seem to approach their task without any definite point of orientation, without any clear consciousness of whence we have come and whither we ought to go. Hence we have the pathetic notion that the way to get our bearings is to dig down into the dirt instead of taking a survey of the landscape. We are advised to 'study the facts,' the idea being that statistics will tell us not only what is, but what ought to be. From one quarter comes the suggestion that objectives be determined by a count of noses, to see what the people want. From another quarter we are advised to make a list of all desirable human attributes or abilities, and then organize our educational subject matter so as to realize these

attributes or abilities. A third suggestion is to the effect that frequency of use or of reference may be a satisfactory guide to educational values. The relative value of historical facts, for example, may, according to this last proposition, be determined by comparing the number of allusions that are made to them in books and periodicals and newspapers. From a sample that is given of the method, one gathers that W. J. Bryan has the same historical importance as Shakespeare, that William Randolph Hearst ranks with Martin Luther, and that Socrates breaks even with the Mexican bandit Villa."[1]

The contrast and opposition between experience and ideals, between facts and values, between what is and what ought to be constitute the fundamental problem of education. We may be confident that there is no solution which surrenders or ignores either of the two factors which constitute the problem. If it be said that this is to involve ourselves in contradictions, the reply is that life consists in the conflict of opposing principles. It is made up of tensions. Its fulness is found in holding firmly to opposed and complementary truths, the complete reconciliation of which is beyond our grasp.

Ideals detached from experience and their concrete embodiment in history and in individuals are abstract and empty of meaning. To attempt to communicate ideals without regard to the teachings of psychology and history is to be out of touch with the realities of life. The endeavor to bring into existence that which ought to be must at every point be related in the most intimate way to that which already is. On the other hand education, because it is concerned with what ought to be as well as with what is, can never be an exact science in the sense that psychology aims at being an exact science. It is precisely the fact that it has to do not merely with what is but with what can be created that gives to the educational process so fascinating an interest. The distinguishing characteristic of a human being is that he has no predetermined form of development im-

[1] Bode, B. H., *Modern Educational Theories*, New York, 1927, pp. 345–6.

planted in him, such as is inherent in the seed of a plant. The task of the educator is to form an ideal picture of the development of the pupil which will furnish a direction and goal amid the chaos of possibilities that are open to a human being. What ought to be and what is are inseparable in education. "What ought to be can be actually realized only by being related to what is, that is to say, to the dispositions and tendencies which are found to exist in the pupil, just as, on the other hand, the knowledge and judgment of what we find must be directed and ordered with reference to the goal."[1]

Education has therefore to be determined not solely by the needs, interests, and characteristics of the pupil. It has to take account also of an objective world of values. These values are embodied in such institutions as the family, the State, and the culture of a particular place and time. The values embodied in social institutions are, in the religious view, the outcome in their turn of the apprehension by successive generations of an objectively real world of spirit. The individual is in touch not only with nature and society but also with the invisible but real world of truth, beauty, and goodness. In proportion as he is able to apprehend and participate in this world he acquires an independence over against both nature and society. It is his contact with this spiritual world which enables him to contribute to the progress and reformation of society. The most fundamental thing about man is not his social nature but the fact that he is capable of participating in this super-temporal world of spirit.[2]

While the fullest recognition needs to be given, if education is to remain vital, to independent thought, creative activity, experiment, and adventure, it has to be borne in mind at the same time that the adventure is always a search

[1] Lehman, Rudolf, *Die Pädagogische Bewegung der Gegenwart*, II. Teil, München, 1923, pp. 95–8 (summraizing the contribution to educational theory of Dr. Theodor Litt).

[2] Messer, August, *Pädagogik der Gegenwart*, Berlin, 1926, p. 14 (summarizing the views of Rudolf Eucken, Gerhard Budde, etc.).

for a reality which, while in one sense it has to be created, in another sense already exists. What the prophetic mind creates is not entirely its own creation, but rather something which it is able to create because it has first been found.

It follows from this that an important and necessary task of education is revelation. The greatest service that can be rendered to the growing person is that he should be brought into contact with what is best and richest in human life. The most successful teacher is the one who most fully embodies in his person the highest human values. The school fulfils its function in proportion as in its own society and in its teaching it introduces its pupils to those conceptions of life that are richest in meaning.

The greatest peril of education, as has been said, is that "through lack of exposure to the objects which would call forth his best responses a child should achieve only half a will instead of a whole one, a will partly developed and, therefore, feebly initiative, casual, spiritless, uninterested. If I were to name the chief defect of contemporary education, it would be that it produces so many stunted wills, wills prematurely gray and incapable of greatness, not because of lack of endowment, but because they have never been searchingly exposed to what is noble, generous, and faith-provoking. Mr. Bertrand Russell voices a common objection to immersing the defenseless younger generation in the atmosphere of the faiths, religious and political, that have made our nations. Politically guided education, he feels, is dangerous, and so it is. But I venture to say that the greatest danger of politically guided education, particularly in democracies which feel themselves obliged in their educational enterprises to cancel out against one another the divergent opinions of various parties, is that the best places will be left blank, because it is on the most vital matters that men most differ. Children have rights which education is bound to respect. The first of these rights is not that they be left free to choose their way of life, i.e., to make bricks without either straw or clay. Their first right is that they

be offered something positive, the best the group has so far found. Against errors and interested propaganda the growing will has natural protection; it has no protection against starvation, nor against the substitution of inferior food for good food. It is quite possible, through crowding out the better by the worse, to produce a generation which thinks 'push-pin as good as poetry,' prefers bridge to sunsets, or worships the golden calf."[1]

Education and Religion

The view is widely held in China to-day, as by many people in the West, that religion and education have nothing to do with each other. In India, on the other hand, the opposite view prevails.

There are a good many signs that educators are coming more and more to recognize that education without religion is incomplete, and that this truth has been too much forgotten in the past. A striking illustration of this tendency is seen in the discussion of religion in one of the most widely used recent educational textbooks in the United States. The school, it is maintained, "has become so engrossed in the task of bringing the individual into adjustment with the secular aspects of his environment and the more concrete phases of his surroundings that the necessity for adjustment to the deeper needs of man, covering the wider reaches of time and space, has been disregarded. Our people are, therefore, given no perspective, no balance, no breadth of understanding, no depth of insight, no basis for a stable and calm appraisal of the fortunes of life. . . . At every point is our life impoverished by an education that fails to give the deeper insight which would lend significance to the daily task. . . . Education must take much of its inspiration from the pressing need of to-day for a more adequate adjustment of the individual to the totality of existence."[2]

The Commission of the Department of Superintendence of the National Education Association, whose definition of

[1] Hocking, W. E., *Human Nature and Its Remaking.*

[2] Chapman and Counts, *Principles of Education*, p. 356.

the general objectives of education was quoted above as having to do with (1) self, (2) nature, (3) society, (4) God, thus elucidates the fourth of these objectives: "4. To promote the development of an appreciation of the force of law and of love that is operating universally. Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice of God. No question of theology or of ecclesiastical polity is involved here. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole, the *Weltanschauung*, will make it possible to interpret the meanings of day-by-day experience. When this orientation takes place, life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements seem trivial and insignificant. No greater task rests upon the secondary school than to help its pupils to find their God. How this is to be done is the greatest of problems. Of one thing only are we sure: We cannot solve this problem by ignoring it. There is no single way to apprehend infinity. Each in his own way may draw near." [1]

Other instances of similar tendencies of thought might be given. It is not suggested that all modern educators are of opinion that religion must necessarily have a place in education. In the world as it is to-day, the practical difficulties in the way of giving religion a place in a public system of education are great. But in principle the view that any education which leaves religion out of account is necessarily incomplete is one that it is difficult to set aside. The distinctive characteristic of religion is that it views all interests and activities from the standpoint of the whole. It is concerned with the ultimate meaning of life. Hence, if the central purpose of education is not to create particular

[1] *Sixth Yearbook of the Department of Superintendence of the National Education Association*, Washington, D. C., 1928.

aptitudes or skills or to train for the performance of particular functions but to foster the growth of persons, the greatest service it can render to them is to enable them to find some ultimate meaning in their lives, so that life may become unified through dedication to a controlling purpose. Education is thus compelled to be religious in its outlook and in its aims.

The Teacher

We cannot conclude this brief review of some of the tendencies in modern education without reference to what is after all the central problem in education—the teacher. The discussions of education are bound to come back in the last resort to the fundamental question of the personality of the teacher. There is an inexhaustible truth contained in the humorous remark attributed to President Garfield in the days when Mark Hopkins was an outstanding figure in American education. When he was asked for a definition of a university his reply was, "A log with a boy at one end of it and Mark Hopkins at the other." The vital place of personality in education could hardly be more happily expressed.

We cannot do better in this section of our report than avail ourselves of what is said by Dr. Georg Kerschensteiner in the little book in which at the end of a long lifetime devoted to the cause of education he returns to what he regards as the most fundamental of its problems.[1]

The book is an attempt to answer the question, "What are the essential qualifications for the vocation of a teacher?" Dr. Kerschensteiner begins by reminding us that a weight of pedagogical learning is by no means necessarily one of them. It is one of the most naïve misunderstandings to suppose that those who have written learned works on pedagogical science are to be reckoned as great teachers. "The poorest little village school in charge of a teacher of the type of Pestalozzi can be a more valuable center of education than

[1] *Die Seele des Erziehers und das Problem der Lehrerbildung* (Published in Leipzig, 1921, new edition largely rewritten, 1927).

a highly organized, brilliantly equipped, city institution staffed with fully qualified doctors of philosophy."[1]

In answer to the question, What makes the teacher? Dr. Kerschensteiner regards four qualities as indispensable.

The first is a natural delight in helping youth to realize its highest possibilities. The true teacher cannot be happy without the companionship of youth. Throughout his life he will preserve a certain childlikeness of disposition and love of play.

Secondly, he must have the capacity to turn his natural love for children and youth to effective practical account. This means that he must possess a natural gift for understanding the personality of another human being. This is not something that can be given by the study of physiology, or general psychology, or educational psychology, important as is the help which these sciences can give. A knowledge of psychology may save us from serious mistakes, but to enter into the soul of another demands a native fineness of feeling, power of intuition, and psychological tact. No amount of learning can be a substitute for this supreme gift of tact.

The third requirement of a successful teacher is the power of observation of what is taking place in a growing personality. For this appreciation of personalities whose scale of values may be quite different from the teacher's own, there is needed a clear objectivity of judgment free from the influence of personal predilections and preferences. This power of objective judgment is one of the qualities which most need to be encouraged in institutions for the training of teachers.

The fourth requirement of a successful teacher is definiteness and stability of character. He must know what he wants to achieve, and must be able to hold to his purpose. The last thing that he will wish to do, if he is a true educator, is to force another into his own mould, but unless he possesses stability of character his influence will lack direction and be subject to constantly changing whims. Amorphous natures that respond equally to all the influences which

[1] *Die Seele des Erziehers und das Problem der Lehrerbildung* (Published in Leipzig, 1921, new edition largely rewritten, 1927), 5, VII.

reach them, inconstant and fickle natures lacking clear insight, unreliable and incalculable in all their actions, are not qualified for the vocation of teacher. Unstable as water, they cannot excel.

At the heart of the nature of the teacher must lie the saving grace of humor. It alone can save him from the spirit of intolerance and fanaticism, which is the subtle danger that besets in particular the exponents and advocates of religion. By humor is meant something quite different from mere joviality or the constant indulging in witticisms, which may easily become exceedingly wearisome. It is rather a fundamental attitude towards life, "the quality which sees life whole, and at the same time it candidly faces its littleness and contradictions, the quality which does not lose faith in greatness because life is full of much that is trivial and of much suffering."[1] From this capacity for understanding life as it is and for inexhaustible sympathy there springs a quiet cheerfulness and a sunniness of disposition, which are among the most characteristic traits of the true educator.

This picture of the ideal teacher is in harmony with the description given by another writer. "The nature of the personality that makes for efficiency (on the part of the teacher) is changing. Under the newer and more humane methods, which aim at giving each individual child the opportunity of making the best that he can of himself, it is not the masterful personality that secures the real success, but rather the sympathetic personality. It is not so much dominance that is needed as understanding. The teacher of the future will be less concerned with impressing his personality on his pupils than with gaining as much insight as he can into the personalities of his pupils, and trying to find in each of them the lamp that illuminates and the spring that motivates."[2]

It is indeed possible for influences to be exerted under the name of education which are the complete contradiction of the true aims of education. The purpose of education, as

[1] *Loc. cit.*, p. 90.

[2] *London Times Educational Supplement*, December 15, 1923.

we have seen, is to help the pupil to apprehend and realize the highest values of life. That purpose is contradicted when the attempt is made to force him into moulds desired by some one else, or to make him merely a fit instrument for carrying out the purposes of others. This may be training, but it is not education. It is unhappily possible for even religious teachers to pursue such anti-educational ends. They do so whenever their object is to make proselytes, rather than to foster the growth of independent, free personalities. The purpose of education is likewise missed when the interest of a teacher in his pupils is primarily intellectual, instead of being prompted by the only genuinely educational qualities of sympathy and love.

We have dwelt at some length on these elementary truths, set forth by a distinguished educator, because they recall us to the breadth and depth of the problems with which this report attempts to deal. We should misconceive their nature entirely if we supposed that a solution for them was to be found merely in the institution of academic courses and in insisting that an increasing number of persons obtain academic qualifications. The problem with which we are dealing is more difficult than that. It is as broad and deep as life itself.

IV. EDUCATION IN THE LIGHT OF THE CHRISTIAN PURPOSE

Let us now remind ourselves of the Christian purpose in education. This is not the place for any comprehensive or systematic treatment of the subject. It is, in fact, being dealt with in another report, in which the attempt is being made to exhibit the essential and distinctive Christian values in comparison and contrast with the religious values in other systems of life and thought. The conclusions of that inquiry will have an important bearing on the subject of this report, and will provide a solid basis for much that has here to be taken for granted. Our object in the present chapter is of a more immediately practical nature. Just as

in the preceding chapter the attempt was made not to offer a systematic or comprehensive review of modern education but to single out certain significant tendencies of special importance to those concerned with religious education, so in the present chapter the purpose is to direct attention to certain significant elements in the Christian purpose in education, with the double object, first, of laying a foundation for the discussion of the practice of religious education in the following chapter, and, secondly, of bringing out the connection between this Christian purpose and some of the ideas which are influencing modern educational practice.

The Christian Concern with Persons

Christianity is at one with modern education at its best in being concerned primarily with persons. Historically the recognition of the value of the individual has been due in the main to Christianity. It was above everything else the life and teaching of Jesus that taught men to see immeasurable possibilities in every human being, however humble or degraded. It may, indeed, be questioned whether it is possible for mankind to maintain permanently against all attacks of naturalism and pessimism the conviction of the value of the individual as such, unless that conviction is rooted in a belief in the God and Father of our Lord Jesus Christ, to whom every human being is an object of love and care.

Salvation

The concern of Christianity with persons is that they should be saved. There is no more characteristic saying of Jesus than that in which He declares that He came to seek and to save that which was lost. Christianity is concerned primarily with salvation. Religion is the attainment, the experience of salvation. To be saved is to be delivered from all that injures, or mutilates, or fetters, or hinders the free growth of personality. It is to achieve wholeness, so that no part of the man is wasted and all the human material in him gets a chance of expression and utilization. Salvation

means fulness of life, well-being, strength, power, blessedness, happiness, righteousness, joy, and peace. It is the complete penetration of the human by the Divine.

Revelation

Salvation in the Christian view is brought to man through the revelation of God in human history. The Christian religion is based on, and inseparably bound up with, a historical revelation. It stands or falls with something that happened in human history. To hold this conviction is not to deny the rights of historical criticism. It is possible to have an open mind to the results of such criticism, and at the same time to believe that while historical criticism may change our views in regard to this or that particular, there will always remain an historical element as the indispensable basis of the Christian faith.

Religion is not something purely subjective. It is an affirmation about the nature of reality. "Religion, even more than all other convictions that claim correspondence with the real," as has been well said, "begins and proceeds and ends with the Given—with existences, realities, which environ and penetrate us, and which we have always anew to capture and to combine, to fathom and to apprehend."[1] Just as in science it is found how rich and self-communicative is the world of reality for those who are able to free themselves from the limitations of their own subjectivity, so for religion there exists a real and inexhaustible world of spiritual values.

The nature of this world of spiritual values is being progressively revealed and apprehended in human history, and the Christian belief is that in Jesus Christ the innermost nature of Reality has been disclosed. An answer has been given to the riddle of the universe. The Eternal has revealed the whole depths of His nature within time. In Jesus Christ we are in contact with the highest values which the human mind is capable of conceiving. In Him we make

[1] Baron von Hügel, *Essays and Addresses* (First Series), p. xiii.

the discovery that love—a love that forgives and seeks and saves—is at the heart of things.

Those for whom this revelation has become the master light of all their seeing cannot agree with any such theories of education as consider it to be in the main a voyage of discovery through uncharted seas. The question has been asked whether an education which is entirely Christian in its processes can at the same time be dogmatically Christian in its content. Those who would most easily be repelled by the thought that such a question should be asked at all have probably most need to examine carefully the challenge which it contains. It is a real challenge to much that is being done to-day in the name of religious education, where a body of more or less fixed religious truth is being imparted without regard to the age, capacity, understanding, and unique individuality of those to whom it is being presented and to the right of each individual to find God for himself and in his own way. Yet the fullest respect for the personality of each individual is compatible with the belief that the supreme task of Christian education is to discover means of bringing those whom it seeks to help into vital contact with the spiritual realities revealed in Jesus Christ and in the living fellowship of those in whom His Spirit dwells. It is contact with the objective fact, the discovery of the true nature of Reality, the apprehension of the grace of God, as contrasted with merely subjective aspirations, that has power to transform character. It is also the legitimate task of Christian education to assist growing persons to find and to understand those interpretations of Christian experience which the conscience and mind of the historic Christian community have found to be the richest, most adequate, and most satisfying.

The conviction that the nature and character of God find their culminating and fullest revelation in Jesus Christ does not necessitate any denial or minimizing of the value of religious insights and religious achievements found in other faiths. The Christian can joyfully recognize and acknowledge spiritual illumination, goodness, heroism, and

love wherever they are found, believing that they have their source in God and are part of that same revelation which reaches its climax and completion in Christ. He can expect that those who have been brought up in other faiths will, just because of the divergence of their experience, be able to contribute to the understanding and interpretation of the revelation in Christ.

Life

It belongs to the earliest interpretation of Christianity to think of it as the realization and fulfilment of life. The Fourth Gospel opens with the pregnant sentence, "In Him was life." It concludes with the assertion that the purpose for which it was written was "that believing ye may have life in His name." It records the declaration that Christ came into the world that men might have life and might have it more abundantly. Similarly, St. Paul describes his experience by saying that the "Spirit of life in Jesus Christ" had set him "free from the law of sin and death." Christian education is thus at one with modern education in having as its purpose the enhancement, enrichment, and enlargement of life. It believes that that aim receives its richest content when it is interpreted in the light of Christ. It believes that the whole process of creation achieves its fulfilment in Christ. To a world that is coming more and more to think in terms of biological evolution the task of Christian education is to interpret and reveal Christ as the clue to the inner meaning of the evolutionary process.

Worship

Life in the Christian view comes from God. The life of man achieves its fulfilment in a filial relation to God, a relation of obedience and trust. The deepest secret in the life of Christ was His consciousness of God. A life which claims to be Christian must find its inspiration and the sources of its strength in worship. Worship is an attitude of the whole life. It is not something apart from other activities,

but the spirit of which every activity should be the expression.

Yet in order that it may thus pervade the whole of life, there is need, as Jesus Himself found, of periods of withdrawal. Prayer is the center and heart of all vital religion. It is told of a great modern teacher that after speaking with admiration of one whose life was a record of hard work and sacrifice he added, "And yet it wasn't religion." "What, then, is religion?" he was asked. "Religion is adoration," was the reply.[1]

Worship is the source of creative activity. It is the experience through which the soul can be remade, as it holds communion with the Ultimate Source of truth, beauty, and goodness. It is through such communion that the growth becomes possible of that spirit of childlikeness which we have seen to be one of the essential qualities of the true teacher. It is in such communion that there is born that profound understanding of life and power of sympathy which go to make up the great and saving gift of humor.

The Will of God

A filial relation to God implies a whole-hearted purpose to do His will. No higher, grander, or more simple purpose can be conceived than to labor for a state of things in which the will of God is done on earth as it is in Heaven. The Christian call to the dedication of the life to the fulfilment of the will of God supplies a dominating and controlling purpose which, as modern education recognizes, is necessary for the integration of personality.

The will of God is for the Christian interpreted by the life of Christ. In Him we see what God is like. The Christian ethic cannot be reduced to set rules or to specific virtues. The aim of the Christian life is not to practise a number of stated virtues but to grow in likeness to Jesus Christ. Among the elements in the character of Jesus which stand out most clearly are a perfect trust in God, which enabled Him to face and overcome all the world's troubles; a love for

[1] Baron von Hügel, *Selected Letters*.

man which was no mere humanitarian sentiment but the motive to service and self-sacrifice; a complete devotion to the spiritual ends of life, as infinitely more in value than the material things which men commonly seek after; and absolute purity and sincerity,—everything that belongs to moral goodness.

An essential part of the Christian purpose in education is to reveal the character and Spirit of Christ as they are manifested in the Gospels, in the lives of those who throughout history have drunk of that Spirit, and in His living followers and disciples to-day.

The Service of Man

The worship of the God whom Christ revealed impels us to the service of men. Love of God and love of our neighbor are in Christ's teaching inseparably united. It is in our intercourse with our fellow men that we have the opportunity to exercise the qualities which make us akin to God. It is in ministering to the needs of men that we can show our love to God. In such ministry we share in the life of God and become one with Him. When we manifest the spirit of forgiveness and love we are not simply doing something which is pleasing to God: we are partakers of God's life, since God is love.

Just as the only way we have of showing our love to God is by loving our fellow men, so it is equally impossible, as a recent writer said, "to separate loving one's neighbor from its first source in loving God; until you can love your neighbor with God's love, you cannot really love him; until you know God you cannot know what His love is." [1] Christian education is able to give to the spirit of service the deepest interpretation of its own meaning by revealing its true source in the nature of God Himself. Nothing, moreover, can contribute more to the fostering of an unfailing readiness for sacrifice and self-devotion than a firm belief that they are rooted in the constitution of the universe. At the heart of Christianity stands a Cross. For the Christian, it

[1] Murry, J. Middleton, *Jesus, Man of Genius*, New York, 1926, p. 217.

sheds a light on the meaning of the whole process of evolution. It is the task of Christian education to interpret the Cross so that it will illuminate the mystery of life and of human suffering and lead to a transvaluation of customary values and to a complete conversion of the will.

Trust in God

The Christian life is based on a joyous confidence in God's fatherly care and in His readiness to meet all the needs of His children. "The conception of God's providence belongs to the very substance of Jesus' religion, but it is no less essential to His ethic. He requires us to face the perplexities of life in the confidence that God is with us. . . . It is evident that the moral life on all its sides must be profoundly affected by this attitude of trust in God." [1] Discouragement, anxiety, and fear are a contradiction of the innermost nature of the Christian life. Its distinguishing mark is a confident trust in God's power to overcome all difficulties. The Christian purpose in education is to inspire men with faith and courage to fight life's battles, to fill their minds with hope, and to enable them to meet the demands and problems of life with a song of victory in their hearts.

The Christian Fellowship

All that was said in the preceding section about the social nature of education and teaching through fellowship has a close affinity with ideas that are fundamental in Christianity. No one can read the New Testament without realizing that the life which it portrays is not merely that of individuals but of a society. The distinguishing mark of the new society which Jesus founded was that in it greatness consisted in the service of others. A man can be a Christian only as a member of a community. No one has ever expressed more powerfully than St. Paul the truth that we are members one of another; or drawn a nobler picture of the one Body, in which each member shares in the dignity and meaning of the

[1] Scott, E. F., *The Ethical Teaching of Jesus*, p. 66.

whole and makes his own distinctive and indispensable contribution, large or small, to its welfare.

The Struggle with Sin

The struggle with sin is not a subject which finds a place in books on general education. Yet religion has always known that the recalcitrancy of human nature is a factor to be reckoned with. In Christianity, in particular, the question of sin assumes a new significance. It is told of a high Chinese official some years ago, who had read widely in Western literature, that when he was asked what impression was made on his mind by Christ as He was portrayed in the Gospels, he replied, "Somehow He seems to me to have the power of creating a more sensitive conscience."

Even books on religious education have not much to say as a rule on the subject of the struggle with sin. The significant exception is Professor George A. Coe's *A Social Theory of Religious Education*, which defines sin in terms of man's relation to his fellows as well as to God. "The need for any such term as sin lies in the fact that we men, in addition to constructing the human society in which God and men are both sharers, also obstruct it and in some measure destroy. We must as educators face the fact that we do, individually and collectively, oppose, resist, and undo our own work of social upbuilding." [1]

The modern emphasis on the fostering of positive qualities is all to the good. There is no more successful way of getting rid of evil than to become enamored of what is good. Christ's own emphasis was on the positive rather than on the negative. Yet sin is from the Christian point of view a factor too real to be ignored. It is always possible, as Professor Royce has reminded us, that one who serves a cause may become a traitor to that cause; and when he awakens to the meaning of that betrayal, he realizes that nothing that he can ever do can get rid of that act of treachery. To the end of time he remains the doer of that traitorous deed.[2] Some-

[1] Coe, George A., *A Social Theory of Religious Education*, New York, 1917, p. 181.

[2] *The Problem of Christianity*, I, pp. 253–61.

times such deeds of treachery and disloyalty are gross and palpable, and the Christian educator may have the duty of seeking to awaken the one who is guilty to the meaning of his act, or of dealing with the remorse which is felt when that awakening comes. But apart from sins of a grosser nature, to a sensitive and awakened soul any shrinking from effort or loneliness or pain when duty calls, or any preference of a pleasure or of ease or of relaxation when there are tasks waiting to be done is a sin. Except as a man can overcome these weaknesses and hindrances he is not truly free. He knows that he is failing to realize his calling as a son of God.

Conversion

The term "conversion" is used in many senses. President Stanley Hall's statement that conversion is natural and normal in the adolescent years has been widely quoted by folk who do not understand that for him conversion was "natural" in the most literal, strictest sense, since he regarded it as but one of the manifestations of the physiological maturing of the sexual powers. Others have applied the term conversion to the passage from the faith of childhood, which rests upon the authority of elders, to the personal acceptance of Jesus Christ as Lord and Master. Some speak of conversion as equivalent to regeneration; others apply the term to any awakening of religious interest. Professor Coe rightly maintains that it would conduce to clear thinking and sound practice if the word "conversion" were never used in any other than "the New Testament sense of a reversal, 'about face,' in the principle or policy of one's life." [1]

It is a blessed fact, attested by the experience of countless souls throughout the centuries and in every part of the world, that such conversions do take place. Lives which have been set in one direction turn about and face the other way. Men that have been enamored of sin gain a new heart and yield their affections to the Highest. Wills that were hardly worth the name, drifting with the tides of impulse and passion, gain power and poise.

[1] Coe, George A., *A Social Theory of Religious Education*, p. 181.

Such conversion is the most individual of life's experiences. To each soul God comes in His own way. It is idle to set rules for conversion, or to expect every convert to pass through the same experiences. Conversions sometimes take place suddenly, under high emotional tension, and the redirection of will can be dated even to the hour. But sometimes, again, conversions are gradual, without stress, and without date save the awakening to consciousness of the change that has been wrought within. Conversion takes place sometimes in solitude, sometimes in the mass movement of a great revival meeting. In most cases, one feels that the experience has been given. A power other than one's self reveals a vision of better things, and grants the needed strength of will. The law of the Spirit of life in Christ Jesus frees men from the law of sin and death.

The Holy Spirit

What was said in an earlier section about the need for a new and larger vision of God applies equally to the presence and work of the Holy Spirit. We have lost our sense of the reality of His presence, because we have been taught to look for Him especially in startling conversions or intense spiritual experiences and not to see and find His presence everywhere. Yet

> Every virtue we possess
> And every victory won
> And every thought of holiness
> Are His alone.

In every perception of beauty, in every apprehension of truth, in every striving and aspiration after goodness, in every manifestation of love, His presence is at work. He is with us daily in our common life, and we are blind to His presence. If we learned to recognize Him there we should realize more than we do at present how His help is always available in every effort we make to share the life of Christ. We should know that we may count on Him to strengthen us in every act of trust in God, in every courageous adventure, in every response to the call of love and service. He is most

fully manifested in acts of heroism and of Christ-likeness, but He is manifest also in every quickening of conscience, in every small act of kindness, in every cheery fulfilment of the daily task.

The reality of the presence and work of the Holy Spirit is the ground of our confidence in undertaking the task of Christian education. The powers with which we have to carry out the task are not our own powers. "With every element of self-assertion in the work of saving human nature comes in the same instant its antidote: 'Yet not I, but whatever I have found visibly divine in the world, worketh in me.' There is power in the world, and such power as I must wield if I am to find what I mean by living; but that power, even if it resides in me for a moment, is very little mine. Far from a testimony to my ability if I accomplish anything with it, it is a comment on my culpable lack of faith if I fail to work miracles with it." [1]

The work of the Holy Spirit is not something different from the patience of the teacher, from his diligence in preparation, from his love of play, from his psychological tact and intuition, from his gift of humor, from his sympathy and love. It is all these things. But it is also something more. The Holy Spirit uses these as the channels for His expression but He is not exhausted in them. They are channels for a power that is limitless and inexhaustible. He works through us, but the results are not from us but from Him, and hence the measure of what we may attempt and hope for is not what we are capable of but what He can accomplish. It is ours to plant, ours to water, but it is God that gives the increase.

Education and the Christian Purpose

In the preceding section we sketched certain of the more significant tendencies in modern education. In this we have reminded ourselves of salient features of the Christian purpose. It is now time to record the conviction to which we are thus led—that the principles of modern educational

[1] Hocking, W. E., *Human Nature and Its Remaking*, p. 387.

theory and method lend themselves to the fulfilment of the Christian purpose more naturally and readily than did older, more formal, and material-centered systems of education. This is not to say that all of modern educational theory and practice is Christian; it may be associated with agnosticism, materialism, and pagan secularism, and is so associated in the thought and work of some teachers. But its natural and normal affiliation, we believe, is with the principles of the Christian faith. It places at the service of the Christian educator not only better methods for the realization of such objectives as he already sees to be implied in the Christian purpose but instruments for the discovery of its ever-new ranges of application and depths of meaning.

A false antithesis has often been drawn between evangelism and religious education. The truth is that they belong together. Evangelism denotes the Christian purpose; religious education describes the normal method of its fulfilment. It is a mistake to limit the application of the term "evangelism" to certain particular methods, such as those of the itinerant revivalist, the preacher, or the "personal worker." Evangel means gospel. Any method that brings the Gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings, men, women, or children, old or young, is rightly to be conceived as a method of evangelism. A scheme of religious education that is not evangelistic is not Christian.

Conversely, schemes of evangelism that are not educative or that are not followed by further steps in religious education are apt to be transient and barren. Professor George A. Coe, insisting that "we should never turn an adolescent over to uneducational evangelism," thus vividly describes what he means by the term: "Evangelism is uneducational to the extent that it is characterized by any of these things: separating the act of surrender to God from devotion to men; inducing a decision so general or so indeterminate in its content as to separate it from the specific decisions involved in the previous and the subsequent education of the youth; awakening aspiration without providing

immediate outlet for it in social living; separating conversion from habit formation on the one side and from intelligent analysis on the other; occasionalism, or postponing specific dealing with the adolescent's purposes to a particular occasion, and then crowding this occasion with appeals so that mental assimilation is impossible; finally, such use of suggestion and of emotional incitements as prevents rather than promotes the self-controlled organization of purposes." [1]

V. THE PRACTICE OF RELIGIOUS EDUCATION

We may now make an attempt to apply the principles contained in the two preceding sections to the practice of religious education. This can be done, however, only in the most general way. Conditions in different countries vary so greatly, the practical problem is so different in the college and in the elementary school, in boarding school and in day school, that no detailed discussion is possible in a general report. The application of the principles which the report has attempted to elucidate must be worked out in relation to each of a thousand different concrete situations. The great need is for experiment. The attempt may be made, however, in this section to carry the matter a little further into the region of the practical.

Education Through Christian Living

Religious education in the mission field has in the past tended to be identified far too exclusively with religious instruction. It has in consequence become divorced from life. One reason for the present unsatisfactory state of affairs no doubt is that the deeper understanding of the nature of the educational process which has been revolutionizing general education has penetrated more slowly into missionary circles. Many ordained missionaries have had no training in educational theory and practice. Another reason is that in missionary schools and colleges the resources have generally been inadequate for the work in hand and the

[1] Coe, George A., *A Social Theory of Religious Education*, pp. 182–3.

giving of religious instruction is less of a tax on time and strength than religious education in the fuller sense.

It is manifest, however, that to lay the primary emphasis in Christian education on the imparting of knowledge accords neither with the accepted principles of modern education, nor with the real nature of Christianity itself. If the modern teacher tries to teach even subjects like arithmetic in direct relation to life and its conscious needs, much more is it the case that religion can be truly apprehended only as it enters into experience and life.

"There is nothing in the nature of ideas about morality, of information about honesty or purity or kindness which automatically transmutes such ideas into good character or good conduct." [1] The assumption that moral principles are first learned and afterwards applied in actual life is a mistaken one; it is in the actual relations and responses of daily life that moral values are revealed and character formed. Honor, truth, goodness, and unselfishness are only words or counters except in so far as they have been embodied in the lives of others or practised in our own. The depth of meaning they convey depends on the degree in which they have been experienced. Religious teaching has a real content only when these moral values are part of a living experience. The knowledge of God is not something different or apart from the understanding and appreciation and love of goodness and truth and beauty. To be a good Christian is not something separate and distinct from being a true friend, a loyal companion, an honest worker, but is just being all these things through the inspiration of Christ.

The Christian education of children is not something apart from the rest of their life; it consists rather in the Christian motive and spirit which animates the whole of their upbringing. There is no phase of the life and training of children which has not its bearing upon the development within them of Christian character. Even sound physical nurture, Horace Bushnell said, is a means of grace. The forming of right habits and attitudes, the expansion of life

[1] Dewey, J., *Moral Principles in Education*, p. 1.

through play, work, and study, the companionship of good books and friends, growth in goodwill and in the capacities and dispositions of true social living, all are important elements in their training for Christ. And the primary principle which underlies this Christian education of children is that of their fellowship with older folk in social groups which are whole-heartedly and genuinely Christian in spirit and life.

The result of the divorce between religious teaching and life is that, while what is taught may be retained as knowledge, it does not become part of the man himself and, as Christ showed in the parable of the man who built on sand, is unable to stand the searching tests of life. "How often people give up the faith which they thought they had entertained in earlier years, because what they had supposed was a genuine belief was the faith of somebody else, of their parents or their Sunday-school teachers. It was a product passed on to the children as something ready made, finished, perfect, to be imparted to the young in infant-size packages week after week. In consequence, the child reached not religious convictions, but more or less good-natured acquiescence in the faith of somebody else." [1] The only real religious education is one in which habits and ideals of Christian living are acquired in the actual relationships of life.

Education Through Christian Worship

Worship is communion and fellowship with God. It is more than thinking about God, or feeling reverent toward Him, or even seeking to do what we believe to be His will. It is a personal approach to God. The heart of worship is prayer.

The fruits of worship are as manifold as life itself, as rich as human experience, and as various as God's creative touch upon it. Worship helps us to know and love Him whom to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It

[1] Neumann, Henry, *Education for Moral Growth*, New York, 1923, p. 335.

mobilizes one's resources and gives strength and power. It makes available the infinite dynamic of God's own Spirit. It issues in unselfish activity and creative human service. Its full realization and its ultimate sanction are in a life that not only is "hid with Christ in God" but goes forth with Christ "not to be ministered unto but to minister."

The spirit of curiosity, wonder, and awe in the child are qualities which may through education come to find the most satisfying expression in worship. A child is capable of religious feeling long before he is capable of religious thought. The matter of vital importance is, as is pointed out in the previously mentioned memorandum from Chicago, whether education will give to this dawning religious experience "the qualities of dependence, fear, and repression, or of free, happy, courageous, outreaching love." Anxiety and fear always are a hampering and restricting influence, and true education, as Professor Kohnstamm reminds us, "always works through positive emotions such as admiration, reverence, and love. Who builds on negative emotions builds on sand." The influences to which the child is subject in these early years are likely to determine the cast of his thinking about God and His universe, about nature and human society.

As one grows older and experiences the sense of personal failure in adolescence and later, the sense of exhaustion because of adult responsibilities, and the deep disappointments and disillusionments within the social order, one is led to feel the need of casting one's self anew on the compassion and help of God for forgiveness and renewal. The meeting of this universal need is a major consideration in the private and public worship of the Christian of to-day. It remains true, however, that worship's essential ministry for old and young alike is to open up "infinite horizons and inexhaustible depths."

That education through worship is a vital and essential part of all plans for the Christian religious education of the young seems so obvious as to need no saying. No greater service can be rendered to those who are entering upon life

than to help them acquire the habit of spending a portion of each day in prayer, Bible study, and meditation, and of thereby coming into daily contact with the Source of all renewal and of creative power. By fellowship and guidance, moreover, the more mature may help those who are younger to learn how to pray, to share with understanding and desire in the united worship of the home and of the church, and to experience the joy and peace of fellowship with God. To neglect this, or to attempt it in ways that are formal and deadening is to fail at the very heart of our problem.

Yet we have often so failed. The education of children in and through worship is just beginning to receive the attention it deserves. In too many schools, in all Christian lands, the few minutes devoted to what should be worship at the beginning of the day's work have been practically wasted—worse than wasted, in view of the attitudes which as by-products are thus engendered in the pupils. In too many churches, the services of public worship have held little or nothing within the comprehension of a child. Sunday schools have even substituted for worship what they have called "opening exercises." In too many homes, there has been no family worship; and in many homes that have kept the custom, it has been empty or irksome to the children.

There is a growing recognition among missionaries and the leaders of the younger churches that the training of pupils in habits of reverent worship is a side of religious education to which in general far too little attention has been given in the past. One who has visited many African schools reports that in the majority "the prayer usually occupies a small portion of the time and one is impressed by the comparative disregard of those external conditions of order, quietness, and beauty which would utilize the African's great capacity for worship."[1] A Chinese writer states that in Christian colleges in China the chapel service does not as a rule exceed fifteen minutes and that "there is a tendency in some institutions to make the chapel talk the principal item of the

[1] Dougall, J. W. C., in *The International Review of Missions*, July, 1926, p. 496.

service, and in almost all institutions to crowd this very short period with all sorts of announcements for the day."[1] An Indian missionary writes: "Too often 'school prayer' degenerates into a mere matter of routine—the random reading of a Scripture passage, followed by a wandering prayer that lasts so long that children wriggle about from sheer physical inability to maintain an unnatural posture, and are, therefore, accused of inattention and irreverence. In how many cases does the teacher whose turn it is to lead the period of worship spend upon it as much preparation as upon an ordinary lesson in geography or arithmetic?"[2]

These deficiences, so frankly recognized, are not, of course, universal, and where they exist an earnest attempt is being made in many instances to remedy them. In some schools where there are older pupils, the students have been taken into counsel in regard to the form and conduct of the school services, and their interest and thought have in this way been awakened. In many places efforts are being made to introduce order and beauty into the school service; to use forms of worship adapted to the experience and capacity of those who are expected to join in it; to encourage the participation of the pupils in responses or united spoken prayer; and to utilize forms and elements belonging to native tradition.

While it is necessary, if common worship is to be real, that the forms used should be those in which the needs and experience of all who take part in the service can naturally express themselves, it is not necessary to bring everything within the compass of the pupils' present understanding. Words and their meaning are learned by hearing and use, not by definition. Just as a child gains words for other aspects of his growing experiences, so an interpreting word has to be linked to his experiences in the religious sphere. "To the spirit of love and life, courage and faithfulness and fulfil-

[1] Miao, C. S., in *The International Review of Missions*, January, 1925, p. 103.

[2] Van Doren, Miss A. B., in *The National Christian Council Review*, March, 1927, p. 159.

ment, truth and beauty (or to an Author and Giver of all these) we teach him to give the name of God."

In this connection it is worth while to quote the testimony of Dr. Albert Schweitzer, theologian, musician, and missionary to Africa: "From the services in which I joined as a child I have taken with me into life a feeling for what is solemn, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot, therefore, support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion, and has to feel something of their devotion himself, that is what gives the service its meaning for him."

It has to be borne in mind that Dr. Schweitzer's experience was in surroundings in which the spirit of religion was real and vital. But it reminds us that, while there is much in religion that can be taught, a sense of the reality of the unseen world is not to be taught directly but rather awakened. It "can only be induced, incited, and aroused. More of the experience lives in reverent attitude and gesture, in tone and voice and demeanor, expressing its momentousness, and in the solemn devotional assembly of a congregation of prayer, than in all the phrases which can be used to describe it."

That those who seek to help others to worship should themselves have the spirit of worship is fundamental. Otherwise all is words and nothing more. It is those in whose lives communion with God is a real and living experience and who are themselves the possessors of a reverent spirit who alone can awaken in others the spirit of true worship.

This truth does not, however, absolve us from the necessity of testing all efforts to educate in worship in the light of psychological knowledge and of an understanding of the needs, capacities, and stage of development both of individuals and of groups. Only by this means can the danger be

avoided of creating confusion in regard to worship and an aversion from it.

In particular it is important, as the child grows, to relate worship more and more closely with the training of conscience and to fill it with an increasingly ethical content. Emphasis on the esthetic aspects of worship must not lead to the ignoring of ethical and intellectual values. Worship needs at every stage to be brought into the closest relations with the child's growing understanding of the moral purpose of life.

Materials for education in worship are to be sought in the records of the spiritual experience and aspirations of mankind, and in particular in the rich treasury of devotion of the Christian Church, in the sense of mystery which pervades nature and surrounds all life, in the heroisms of history and the homely sanctities and kindly relations of common life. The materials should be selected in view of the capacities of the worshiper. Full play should be given to the spontaneity of the pupil, while at the same time his religious experience needs to be deepened and enriched by the aid of those historic forms of devotion in which religious aspiration has found its highest and noblest expression.

Education Through Christian Teaching

Whatever may be said about the religious attitudes of men generally, and however much their character may determine the way in which they apprehend Christianity, the basis of the Christian religion is certain historic facts. What gives to Christianity its distinctive character among religions is the unique importance it attaches to history. The Gospel is a story of something that happened. It has to do with the fact of Christ. And because of these historic happenings Christians have come to hold certain definite beliefs about God and His purpose and human duty and destiny that they could not have reached, or held with the same confidence, apart from this historic revelation. Hence there is in Christianity a body of facts and truths which need to be taught. The Christian creed "is built up not on abstract statements,

but on the record of the life and teaching of our Lord, and that life and teaching was the culmination of a historical process which went on for some 2,000 years, and the starting-point of a second historical process which began then, and is continued in our own time."[1]

Developing Christian experience, moreover, is not a matter of habit, custom, and social suggestion merely. It is motivated by intelligible convictions concerning God, man, and the universe. The growth of a Christian is thus in part intellectual, and the Christian Church has always rightly considered instruction in doctrine to be a vital and fundamental part of its teaching work.

There have been many times, indeed, when a wrong emphasis has been laid upon this aspect of the Church's teaching, times when moral and religious education has been conceived in narrow intellectualistic terms as little more than instruction in the Bible, creeds, or ritual forms, when assent to some particular formulation of doctrine was made a prior condition of admission to fellowship and led to the neglect of the weightier matters of love, justice, and mercy. It would be an equally great mistake, however, to draw such opposite conclusions as that doctrine is profitless; that religion does not lend itself to intellectual formulation; that faith is independent of reason; that it does not really matter what one believes, provided he lives a good life.

The error of intellectualism in religion lies not so much in over-concern with doctrine as in failure to grasp and maintain the true relation of doctrine to life and experience. Jesus put it clearly: "If any man willeth to do His will, he shall know of the teaching, whether it is of God." The natural order, psychologically and pedagogically, is not that true belief comes first and right living is then simply an application or expression of that belief. The fact is rather that we first live and act, then understand. Christian doctrine is an interpretation of Christian experience. Insight and conviction are more the fruit than the precondition of right life and

[1] The Bishop of Gloucester, in *The Church Quarterly Review*, April, 1927, p. 129.

action. This is the truth involved in Anselm's principle that faith is prior to knowledge. Religious education begins not with indoctrination but with the experience of fellowship in Christian purposes and activities. Doctrines follow as an explanation of life's purposes and motives and an interpretation of its realities and values.

The Church would be untrue to its teaching mission, however, were it to fail to interpret the experience it mediates. If the Christian life be left dependent upon habit, custom, and the contagion of fellowship merely, it will not only fail to realize the richer and more meaningful Christian experience which is open to an intelligent faith, but it is left in jeopardy of passing circumstance. It can be placed upon a sound and permanent basis only when the individual intelligently grasps its fundamental ideas and principles. Only a reasonable faith can in the long run be depended upon to endure, amid the changing conditions and increasing complexities of life.

In the Christian teaching of children two conditions are essential: that our instruction be rooted in life, and that it be sincere. The instruction of children in the principles of the Christian faith is simple, easy, and natural, if it be but an interpreting and making explicit of the motives actually operative in the behavior of a group in which they participate; but it is difficult, if not impossible, when words and deeds conflict. As for the counsel, associated with the point of view in psychology of President Stanley Hall and other advocates of the recapitulation theory, that we should teach children what we do not ourselves believe, on the ground that "religion is for the child, rather than the child for religion," this policy is indefensible from the standpoint of both psychology and ethics.

The Study of the Bible

Preëminent among the written resources of the race, for the purpose of Christian religious education, stands the Bible. Here is God's Word—the record of His life with the Hebrew people and His revelation of Himself in Jesus Christ.

It is more than history: it is a divine interpretation of history. Its poetry and prophecy breathe the Spirit of the living God; its letters of counsel and comfort were written by men who were moved from on high. Through it we know Jesus, who is the Way, the Truth, and the Life. The supreme value of the Bible lies in its power to bring men through Christ into fellowship with God and to help them fulfil their sonship to God. The Bible stands incomparably first, therefore, among the written materials available for the nurture and enrichment of the Christian life.

The Bible must be brought to bear upon the life of the child, vitally rather than mechanically. A boy may know the story of every hero in Israel, and be able to recite glibly the order of the books, the date of the Divided Kingdom, and the names of the twelve apostles. Yet he may fail utterly to enter into the great spiritual experiences which this Book was intended to create again as well as record. The great essential is not that the child should know the Bible as a textbook, good as this is, but that the life of the Bible should take possession of his heart, control his thoughts and deeds, and transform him into the likeness of Christ.

Mr. J. W. C. Dougall has called attention, not only to the failure, but to certain undesirable by-products, of customary methods of reading and memorizing the Bible in African missionary schools: "So far as school reading is concerned, the facts seem to suggest a literal and unreflective grasp of the words of God. This can hardly be otherwise in schools which use parts of Scripture as reading exercises, especially when the mechanics of oral reading engross both teacher and pupil and nothing is known of silent reading or reading for thought. The result of such reading as this—and remember what a large part of school-time it takes up—is to leave the impression on the pupils' minds that religion, like education generally, is a question of words rather than of action or reflection. . . . The theory that the memorization of scriptural passages (without reflection or interpretation) will make Christian faith and character lacks corroboration in practice. It is noteworthy that the effort of pupils is

given to the feat of memorization, and those who know the African will agree in expressing astonishment at his remarkable power of verbal memory as against his power of understanding meaning. This, which is one of the biggest obstacles to all true education in Africa, is a serious matter in regard to ethical and spiritual progress. It is more serious because the content of moral and religious ideas, in their application to the difficult questions of the immediate environment, is not generally disclosed by the teacher."[1]

The Bible must be studied in the light of its literary form. Despite the unity of revelation that runs through it all, the Bible is not one book but many. It is a library of books. It contains histories and biographies, letters and poems, dramas and lyric idylls, the writings of prophets and the pithy sayings of wise men. We should study, not passages only, but books. The teacher ought always to read the whole book from which the lessons are taken, with a view to its literary form and the intent of the author. Only through this knowledge of the whole can he grasp the full meaning of the part.

The Bible must be studied in the light of the historical circumstances under which its words were said or written. Eternal as is the truth of God's revelation, it has its times and places. The prophets spoke to the men of their day. They were political leaders and social reformers, revealing God's will in a nation's crises. St. Paul wrote to particular churches and to individual men, and because he had something specific to say to them. The teacher of the Bible needs both knowledge and imagination. He must be able in thought to live in Bible times. He must appreciate the situation. He must catch the point of view of the man who wrote the words he studies, and of those for whom they were written. He must understand what these words meant then, if he is rightly to interpret them now.

The Bible must be studied in the spirit of prayer. The men who wrote the books of the Bible were practical men;

[1] Dougall, J. W. C., in *The International Review of Missions*, July, 1926, pp. 496–7.

but they were not matter-of-fact. They were seers. History spoke to them of the living God. The heavens declared to them His glory, and the firmament showed His handiwork. Unless the teacher, too, has the vision of faith, he will not comprehend. Not as mere literature or history may he look upon the lesson he studies. In prayer he will seek the truth of God. "Spiritual sympathy is indispensable for the sound interpretation of books written to convey spiritual truth. As the Bible is intended to set forth religious truth, so must it be studied in a religious spirit."[1]

Present Shortcomings in Curricula and Syllabuses

The adaptation of teaching to the needs and capacities of the pupil which has revolutionized modern educational practice has hardly yet touched the religious teaching given in many mission schools, though a considerable and happily increasing number of workers in the various mission fields are doing everything that they can to remedy present shortcomings. A large number of the syllabuses still in use appear to have been framed as though the only thing to be considered were subject matter. They reveal an entire disregard of the fact that what matters in the classroom is not what is taught but what is learned, and that what is learned in any vital way depends upon the capacity and experience of the child at the different stages of his growth.

The Education Commission which recently visited China makes the startling assertion in its report that "very often the courses on religion and the Bible are the poorest that are offered," and that progress in the field of religious education "lags behind that in almost every other department of education," inasmuch as "mission schools fail oftener here than in mathematics and science."[2] Similar evidence might be adduced from other countries.

Much excellent work in the preparation of graded syl-

[1] Burton and Mathews, *Principles and Ideals for the Sunday School*, p. 24.

[2] *Christian Education in China*, Shanghai: Commercial Press, 1922, pp. 260, 328, §§483 and 612.

labuses suitable for different ages has been done by Sunday-school organizations and other educational authorities or groups in the West; and an encouraging beginning has been made in the production of similar helps in Japan, China, India, Latin America, and other fields, designed to relate the teaching of the Bible not only to the needs of different ages, but to the experience and environment of the children of these countries, which are in many respects different from those of children in the West. But efforts on an entirely new scale are required if the work of religious education is to be effectively done.

One of the most striking developments that characterize the fundamental and rapid reconstruction of religious education in the West is the attention that is being given to the construction of curricula based upon modern principles of educational theory and practice. The movement, particularly in America, is away from the curriculum as an organized body of subject-matter to be imparted by instructional techniques to receptive and passive learners, toward a curriculum consisting of the experience of the learner as it undergoes interpretation and control in terms of Christian ideals and purposes.

In the light of these principles, it is obvious that curricula for use in mission lands cannot successfully be formulated by the Church in the West. On the contrary, such curricula must be formulated for each mission field in the light of the racial, cultural, and religious experience of the people. This calls for experts on the mission staff who have been scientifically trained in the theory of the curriculum and in the techniques involved in its construction and who are thoroughly familiar with the racial, cultural, and religious backgrounds of these mission fields. It is better still that nationals should be specially trained for this work. What Mrs. Pelly says concerning India might be said of all fields: "There are great differences in the mental content, outlook, and experience of children brought up on Western lines with European traditions behind them, and of those who are Indian-born and bred. The need is imperative

for studying the mind of the Indian child and also of the Indian teacher."[1]

The Project Method in Religious Education

The same principles that are making for a reconstruction of the curriculum are also making for a reconstruction of method. In fact, when religious education conceives its function to be the interpretation and control of the learner's experience in terms of the ideals and purposes of Jesus, curriculum and method are inseparable. The content of religious education consists of the actual experiences encountered in normal living while the method consists of the procedures by which growing persons acquire the mastery of these experiences. Curriculum and method are reciprocally determined each by the other. The learner ceases to be a passive recipient of knowledge imparted through instructional techniques and becomes active in his attitudes toward the understanding and control of experience. Since knowledge is the primary factor in the control of experience, method is chiefly determined by the way in which knowledge emerges from experience in the form of organized meaning and by the way in which it re-enters experience as a factor of control. The acquiring of clear and complete concepts is only the first step in the learning process. The vastly more important part of the learning process is the acquisition on the part of the learner of the insights and skills by which such concepts become effective in the control of character and conduct. For this end the older instructional techniques break down.

One of the fundamental problems upon which religious educators are now engaged experimentally is the development of techniques, by which learning may be related directly to experience. One of the most fruitful experiments in this direction has been the project, by which a unit of purposeful activity which is of felt worth to the child and which is carried on in a natural and social setting, is made

[1] Pelly, Constance, in *The International Review of Missions*, April, 1925, p. 220.

the unit of learning. Other experiments are under way which seek to lift the entire life-process into consciousness, to seize upon its crucial, chiefly problematical, points, and, with the use of the best historical experience and values of the race, to secure understanding and mastery of it. Among these is a technique of discussion which seeks to coördinate the various experiences and points of view represented in a group of learners and bring them to a fruitful outcome of criticized judgment. Among these also there is taking form a technique of coöperative investigation according to which larger areas of investigation are broken up into subsidiary problems, the available sources of data and interpretations searched, and conclusions reached by coöperative thinking.

In these newer types of method the learner is admitted to an increasingly responsible share in the determination of both the content and procedure of the learning process. The teacher, on the other hand, increasingly assumes the rôle of counselor, adviser, or educational engineer. From the standpoint of the teacher, method assumes the form of the technique of guidance.

As is to be expected, these newer techniques are subject to limitations during the experimental stages, especially in the hands of inadequately trained teachers. Particular dangers are that experience shall be dealt with in small and unrelated fragments, that knowledge shall be neglected, and that the Bible and other source material shall be dealt with atomistically and that an atomistic view of life shall result. In this respect, however, the newer types of method are subject to no greater limitations than the older types, and experience in their use will doubtless correct many of the imperfections that are inevitable in the experimental period.

In China a group of Chinese and of missionaries, recognizing that "Bible study does not affect character as much as we have a right to expect" and that "where students do become Christians in school there is a serious tendency to drift away from active interest soon after leaving school," set themselves recently to discover new methods of teaching which would help to remedy these defects. Each member of

the group carried out an experiment on his own account and the results achieved and an exposition of the new methods have recently been published.[1] The plan has been in each instance to start not with a systematic course of religious instruction, but with some actual living interest of the class and from that starting-point to reach the question of what the Christian attitude should be to the problem under discussion or the enterprise undertaken. For example, a study was undertaken in one instance of business practices, a subject in which the class was interested, and in another case the class set to work to help the apprentices in neighboring factories. It is maintained that as a result of the keenness aroused in the pupils the actual amount of Bible study undertaken was greater than on the traditional plan, while the effects on character were much more marked.

The Home

This emphasis upon schools, curricula, and techniques must not be allowed to obscure the fact that the moral and religious education of children and the growth in Christian character and experience of adults depends very largely upon the life of the family of which they are members.

"The primary principle underlying the Christian education of children is that of their fellowship with older folk in social groups which are whole-heartedly and genuinely Christian in spirit and life. Of these groups, by far the most important is the family. Horace Bushnell found in what he called the organic unity of the family the natural basis for his principle of Christian nurture: 'That the child is to grow up a Christian, and never know himself as being otherwise.' "[2]

The family in its home life has the child first, and the im-

[1] Barbour, D. D., *Desired Bible*, Shanghai: China Christian Educational Association, 1926. Books on similar lines published in America are: Shaver, *The Project Principle in Religious Education*, University of Chicago Press, 1924; and Gregg, *Group Leaders and Boy Character*, New York: Association Press, 1924.

[2] *The Teaching Work of the Church.* Report of the Committee on the War and the Religious Outlook, New York: The Association Press, 1923, p. 46.

pressions which he then receives serve as background, foundation, and apperceptive basis for all subsequent education; it has the child, moreover, in his most impressionable years, and educates him by methods of constant contact and association, with influences all the more vital because they are for the most part indirect and unnoticed. Horace Bushnell held that the first three years of a child's life are more important as a general fact, in their bearing upon education and character, than all the years of discipline that may come afterward. Dr. Edward Lyttelton, writing as the headmaster of a great English public school, describes the life of the family in the home as "the corner-stone of education," and records his conviction that the great moral and spiritual alternative is decided for most boys in the course of their first eight years of life as children in the home with their parents. "For a little child in a good home," as another teacher writes, "the Kingdom comes (as it comes to all of us) in mutual love, and his heart burns within him as mother walks beside him in the way." [1]

The influences of family life are of especial importance in their bearing upon the growing character of the child. Here is a little group of old and young, mature and immature, living together in mutual affection, placing personal values first, constrained by the manifold contacts of their common life each to have regard for the things of the other, always giving and receiving service, with the opportunities for helpfulness, unselfishness, and even self-sacrifice so constant as to make these a matter of course,—what finer soil for the virtues, what better training-ground for character, could there be? We may well doubt whether this moral function of the family could ever be fulfilled by any other institution. Schools may take over the larger part of the education of children; and the State may exercise supervision and control in many matters that, under simpler conditions of life, were left to the parent. The life of the school and the service of the State, moreover, can do much to bring out the sturdier

[1] Wodehouse, Helen, *The Scripture Lesson in the Elementary School*, London: Student Christian Movement, 1926, p. 2.

virtues and to train the character of the young. But these must deal with children in large groups and in relatively cold and impersonal ways. They can never beget and train the inner emotional springs of the moral life as the family does in its atmosphere of personal affection, love, and loyalty. Were there no family, the State would doubtless be obliged to invent some such small social groupings as might be expected, in some measure, to fulfil its function in this respect. But no substitute that has yet been tried or imagined can take the place, morally, of a real home, or compensate for the loss of father and mother and the lack of genuine family life.

There is an essential relation, moreover, between Christianity and the institution of the family. The Christian religion universalizes the relations of family life. Jesus' teachings concerning God as well as concerning human duty are based upon these relations. God, he tells us, is our Father; and we are all brethren. Our understanding of these teachings depends upon the quality of our own family life. It is the privilege and responsibility of the parent to interpret God to his children in terms of his own character, and so to direct the spirit of his family that it may fitly serve as the type for all good social living. A Christian family is one which, established in the Christian convictions of the parents, seeks so to express these convictions in its spirit and practice that its children may grow up to be children of God.

Changing conditions are rendering family life more difficult. The social and economic changes consequent upon the industrial revolution, the transfer of industry from homes to factories and offices, the massing of the population in cities, the increased mobility due to the development of systems of transportation and communication, the specialization of all sorts of work and the consequent commercialization of life, together with the changing status of woman, involve changes in the character of the home, and confront the family with new and perplexing problems.

The family is under fire to-day. The traditional attack of socialism upon the family has been based upon the idea that

it is an outgrowth of the principle of private property. The present attack upon family life has assumed a more subtle and insidious form, and is more widespread than conscious adherence to any type of socialism. This attack is associated with the rising current of feminism and the development of the so-called new psychology; and it is based upon a changed attitude toward sex which insists upon regarding the field of sex relations as a range for the assertion of individual freedom and the satisfaction of individual desire rather than the field of the most sacred of human affections and most creative of human responsibilities.

The Christian Church is vitally interested in maintaining the integrity of the family as a social institution in adjustment to and in control of the new conditions of modern life. It may best do this if it keeps clear its convictions respecting the necessity of the family as an agency of moral and religious education. The family began because there were children to be cared for and taught. It must continue for the same reason. The Christian Church, following its Master, should place the child in the midst. It is for the sake of the child that the family exists. It is not merely to enjoy one another that a man and woman are joined in marriage, but that they may undertake the creative responsibility of parenthood. The physical begetting of the child's body is but the beginning of the education of the child's soul. The Church must consistently maintain the point of view of Christian parenthood as the only sound basis for a discussion of sex relations, and it must find in the maintenance and enrichment of Christian family life one of its most fundamental problems and opportunities.

There is no part of Christian education more important than the education of parents in the fulfilment of their responsibilities. There is no greater task for the Church than that of "training parents to exemplify toward their children the traits of a divine parenthood, to maintain in the home an atmosphere that is thoroughly Christian and a spirit that is mutually helpful and coöperative. It is impossible to over-emphasize the importance of this task. In a very

real sense it is fundamental to all subsequent Christian teaching." [1]

The School

The Christian school is rich in the opportunities it affords for religious education. This is especially true of the boarding school, where the staff are brought into close and continuous relations with the pupils and where staff and pupils can become a society and fellowship living together in an atmosphere of worship and working together for the realization of Christian purposes. The ordinary classes, work in the fields, games, the common life of the school, and relations with the larger community outside, all furnish opportunities of learning what it means to be a Christian in the actual relationships of life. This conception of religious education restores the connection between religion and life. Religious experience need no longer appear "a pale and ethereal phantom amid the riches of that colorful world in which the child plays and works and feels." [2] Religion becomes the deep and satisfying interpretation of the experiences of life.

The most successful Christian schools and colleges have been those which have exemplified this conception of Christian education. It would be possible to point to schools which, while holding their own with other institutions in work and games, have made success in both these activities subordinate to a larger purpose of service to the community. Finding themselves caught up in a movement of service to their country and people, and impelled to search for and find the deeper secret of the spirit of enthusiasm and devotion with which they found themselves surrounded, boys in such schools have been led naturally to the step of enrolling themselves in the service of Christ and of openly acknowledging Him as their Lord.

A writer who has had opportunity of seeing a large num-

[1] Weigle, L. A., and Others, *The Teaching Work of the Church*, New York, The Association Press, 1923, p. 66.

[2] Chapman and Counts, *Principles of Education*, p. 359.

ber of mission schools in different parts of Africa draws attention to the unfortunate results of the divorce which is too often to be found between the teaching of religion and the actual life of the people. He draws a vivid picture of the varied activities of an African community. Yet schools were visited in which hardly any of this abounding life was reflected. "You will hear reading, but it will not describe, explain, or appreciate any of the hundred and one real things and actions of the village at this moment. In fact, you will wonder if the schools belong to the village world at all. The results of this kind of education are those that might be expected. The pupils learn to dissociate education and religion from the life they leave in the morning and return to in the afternoon." Religion comes to be regarded as an affair of special times and places; the rest of life, by inference, is outside the pale. If, in contrast with all this, the school were to set itself to permeate the natural daily life in the village, "pupils would find school not merely an inspiration to better living, but an illustration of what the Christian village might become if people lived together in Christ's way and treated material things as He treated them. Thus the main character of the school would be seen in the lives of ordinary people who went back to do ordinary things better than those who had not been to school. They would show the Christian conception of life in familiar relationships and activities. They would help their communities by having better houses, cleaner homes, and healthier children. Their songs would be happier and purer, their work harder, the village loyalty more unselfish and more progressive." [1]

A question which needs more consideration than it has yet received arises when Christians and non-Christians attend the same school. Should they receive the same instruction and be expected to join in common worship? There is a large body of missionary opinion which is in favor of allowing Christians and non-Christians to mix together in the same school, so as to avoid the danger of Christians' becom-

[1] Dougall, J. W. C., in *The International Review of Missions*, July, 1926.

ing separated from the general life of the community and consequently in some measure denationalized. On the other hand, the view is widely held that the primary responsibility of the Church in education is to provide for the nurture of its own members, and that in so far as non-Christians are admitted to a Christian institution the numbers should not be so large as to prevent the tone and atmosphere of the institution being predominantly and pronouncedly Christian. The question of how far common instruction and common worship are desirable cannot be decided in the abstract; it can be determined only with reference to actual conditions. Where the differences in background of knowledge and experience are marked it would appear to be contrary to the principles commended in this report to offer the same course of instruction to both classes. It is difficult also to see how non-Christians as a rule can be asked to take part in Christian worship without either, on the one hand, lessening its full Christian character or, on the other hand, introducing an element of unreality and insincerity which are incompatible with true worship. These are, however, only general considerations and in their application allowance must be made for many exceptional cases.

The Church

Underlying all that we do in Christian religious education is the Christian Church. Education is not only one of the specific methods whereby the Church seeks to accomplish its purpose in the world; it is also, as we have seen, one way of describing that purpose. In a general, but vital and significant sense, the whole of the life and work of the Christian Church may be viewed as an educational enterprise. The primary concern of the Church is with persons, whom it seeks to lead out into that fullness and enrichment of life which is possible to them only in the power of God which is manifest in Jesus Christ.

The Church as a society and fellowship committed to the great enterprise of carrying out God's purpose in the world is—and in still greater degree ought to be—by virtue of its

existence, its achievements, its endeavors, and its aspirations the most potent of all forces in Christian education. The most fundamental of all forms of education is that which comes from participation in common enterprises, and in the life of a society. "In moral education no amount of moral teaching, however nobly conceived, can be a substitute, except indirectly, for full participation in the morally ordered life of an existing society."

Dr. Shailer Mathews, in a recent article, urges that "Religious education needs to be more interested in the Church as an actual social group. It needs to be sociological and historical, as well as psychological. It is not enough to study groups of boys and girls. The teacher ought to know something of the great processes of history, how civilizations actually are affected by ideas, how revolutions actually succeed and fail, how the social mind reacts to the influence of institutions. A sociologist can no more neglect society, a jury can no more neglect the State, than one interested in religious education can neglect the Church." "If religious education is to conform to sound, modern social and educational principles," says a recent writer, "it has a duty—however much out of keeping it may seem with the present-day trend towards a purely individualistic Christianity—to bring pupils into contact with life in its actuality and wholeness, and therefore with the real and present life of the Church community."

It must, however, frankly be recognized that the Church neither at home nor in the mission field fulfils these educational functions to the extent that it ought. The re-uniting of religion and common life is a task that concerns the Church quite as much as the school, and is more difficult in the wider than in the more restricted sphere. But unless this unification can be brought about, the work of the best schools will be largely frustrated. The pupil trained in a good school will have experienced life as something that is actually going on, for which religion supplies the interpretation. The Church will be able to retain his allegiance after he leaves school only if it can introduce him to a similar

experience. This can come about only in so far as the conceptions of the meaning of religious education which are determining the outlook of the best educators permeate the whole mind of the Church and transform its whole life and practice.

The Community

On the subject of the community we cannot do better than reproduce the following statement by the Chicago group:

"Children do not grow up primarily in schools but in families and communities. From birth to death we live, move, and have our being in communities. Participation in the folkways and *mores*, activities and associations, and the institutional life of the community is therefore a fundamental and primary factor in the education of all persons of whatever age, race, or culture. The community is perhaps more extended and persistent in its influence upon the individual than the family; it is usually more formative and pervasive than the school. It is the one social medium from which he never escapes and in which he is always immersed. We cannot isolate ourselves or our children from communities, and education viewed in the large is but a phase of this community process. The life and character of individuals are continuous with, and in large measure the resultant of, the communities in which they grow up and pass their existence. The implications for religious education of this fact of the community basis of character is threefold.

"In the first place, the standards and values, customs, patterns, and demands of the community are more likely to prevail than the formal and incidental suggestions of teachers. Character and personality are defined and shaped chiefly by the community, especially by those intimate groups in which the individual finds his deepest satisfactions. A partial or disorganized community will tend to produce partial or disorganized personalities. Improvement of the total community life, and especially of those community conditions which act upon the family and the neighborhood is, therefore, the most effective way to the

improvement of individual character. In view of these implications it is desirable that the community itself, in those larger aspects, should be consciously organized as far as possible around the educational interests of childhood and youth.

"Secondly, schools and formal educational processes are successful in the degree to which they equip individuals to live more adequately and creatively in those communities where they must pass their lives. Education for effective living will result, in so far as schools reproduce, in a simplified, purified, and balanced form, the kind of life which obtains in the wider community and train children in the mastery thereof.

"Thirdly, religious education, while recognizing the dominant influence of the community upon the individual, and while seeking to prepare him for effective living in it, at the same time aims at the remaking of human nature and human communities chiefly through educative processes. It does not regard the kind of human nature and human relationships already attained as ultimates upon which we cannot improve. Religious education will seek to achieve, therefore, by whatever methods experience may show effective, that continuous reconstruction of persons and communities which makes for more abundant life. It will be at once critical and appreciative of present individual and community life, and will seek to introduce into both that more intelligent purposive control whereby our personal and social ideals become personal and social realities."

Christians are called upon to participate in the activities of the community both because they are impelled by the Christian spirit to serve their fellows, according to Christ's own example, in material as well as spiritual things, and because only by participating in the general life can they help to make it better. But a difficulty arises from the fact that the values generally accepted in the community are, to a large extent, not the Christian values. This problem is all the more acute in countries in which the prevailing culture is not based on the Christian tradition. How far can and

ought this culture to be absorbed into Christian education? How can Christians participate, as they must, in the activities of the general life and yet remain dissatisfied with what they find there and seek to change it for something better? How are they to relate their Christian values to the values which they find prevailing in the society around them? It is part of the task of Christian education to help in finding answers to these difficult questions.

VI. THE RELATION OF CHRISTIAN EDUCATION TO NATIONAL SYSTEMS

No attempt can be made here to consider in its many bearings the general question of the relations of Church and State in education. All that is possible is a brief reference to the actual situation in regard to Christian education in non-Christian countries at the present time.

One of the outstanding facts in the history of the nineteenth century was the extent to which Western knowledge was mediated to the peoples of Asia and Africa by the Christian Church. The revolutionary change which is in process, or has already taken place, is that everywhere governments have assumed responsibility for education and are extending their control over the whole field. The implications for the work of the Church of this fundamental change have never yet been fully thought out or frankly faced. Have Christian institutions a function to fulfil in the changed conditions? And if so, what is that function?

Any withdrawal from the field of education and restriction of missionary effort mainly to preaching would be a retreat which would in fact signify a loss of genuine faith in the Christian mission. It would imply a willingness to allow the growing minds of each generation of the peoples outside Christendom to be formed by influences from which the Christian interpretation of the meaning of life was excluded. If in countries that are professedly Christian education were entirely secularized, Christian influence would still have other means of making itself felt through church and home

and a tradition which for centuries has permeated the national life. But in countries outside Christendom withdrawal from the field of Christian education means surrender of the major opportunities of revealing the Christian way of life to growing minds. It involves the risk of allowing barriers of misunderstanding, prejudice, and hostility to grow up, against which the preaching of the Gospel will beat in vain. If all opportunity of presenting the Christian values in the early formative years is denied, some of the best places in the mind will be left blank, and the mind starved of its most nourishing food, so that the taste and appetite for such food are permanently lost. To weaken or falter in the task of Christian education, therefore, would be to allow the largest strategic opportunity to slip from our grasp. It would imply a loss of real belief in the Christian mission. It would mean a turning back from the victory that overcomes the world.

The question has to be faced, however, how far Christian education will be granted an opportunity of making its distinctive contribution to national education. The future alone can show, and the measure of freedom permitted will doubtless vary in different areas.

The extent to which coöperation is possible between Church and State in education depends in the last resort on the fundamental aims of the two parties concerned. The State wants to make citizens; the Church desires to make Christians. While occasions may arise in which the claims of the State may conflict with a higher loyalty, the endeavor to make good citizens and the endeavor to make good Christians are not inherently contradictory. Everything depends on how the aims are interpreted. If the State recognizes that the best citizens are those whose individuality has had free and full development and who have a strong sense of social obligation, and if the Church is not content with merely making converts but sets itself with educational understanding and insight to form men and women of Christian character, inspired by love of country and a desire to serve their people, there is a large field in which effective and friendly coöperation should be possible.

In relation to this problem of coöperation what has been said in the earlier sections of this report has a far-reaching significance. The comparison of modern tendencies in education and of the Christian purpose in education has revealed a remarkable degree of correspondence. Christian education ought to stand for what modern education at its best is seeking. There is a growing recognition among those responsible for the conduct of national systems of education that education needs the help of religion. If the ideals of leaders of state systems are at all akin to those which have been set forth in the section on modern education, and if the Church on its side is prepared to adopt a broad educational outlook, a firm basis in principle will have been established for coöperation, and means can be sought and found for surmounting the practical difficulties.

In many countries, at least, there is no reason to suppose that those charged with the responsibility of developing national systems of education will refuse the assistance of voluntary effort in the carrying out of the gigantic task in which they are engaged, provided that the aid is offered in a spirit of genuine sympathy with national aspirations. They may be expected to have an open mind to the weighty argument that it is of advantage to a national system of education to leave room for variety, and to allow a place for temporarily undervalued ways of life, which the future may prize more highly, to make their distinctive and enriching contribution to the national growth.

It is necessary, however, that the Church and the missionary societies should see clearly what is involved. A new and enlarged conception of the Christian educational task is required. If Christianity is to enrich the developing national systems of education through its own distinctive contribution, Christian education must absorb all that is best in modern educational thought and practice. We must know the best and to some extent have assimilated it if we are to reach beyond it. The question which confronts us is whether it is possible for the Christian Church in the light of its faith and ideals and with the aid of modern knowledge to

develop and exemplify a type of education which those responsible for national education will recognize as the fulfilment of the best that they are striving after and as a valuable enrichment of the national system. It is true that the need of conformity to government regulations will always limit in greater or less degree the freedom of Christian schools to develop along their own lines. But the best educators in government are not unfriendly to experimentation on sound educational lines. Hindrances may be met with in some cases, but it does not appear unreasonable to hope that, generally speaking, Christian education will have adequate freedom and opportunity to make its contribution, provided that Christian educators are alive to modern educational requirements. It cannot be too clearly recognized that it is only on this condition that there can be any real future for Christian schools and colleges as an agency for the fulfilment of the Christian mission.

It is possible that if these demands are met the amount of work undertaken may have to be reduced. And with the expansion of national systems of education Christian education will at the best have to be content, instead of being, as in the past, in some areas a considerable factor in the educational system, to be quantitatively a relatively small one. But even if this be so Christian educators may take heart in the reflection which finds utterance in one of the letters of William James: "As for me, my bed is made: I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, under-dogs always, till history comes, after they are long dead, and puts them on the top."

While Christian education must seek an opportunity to

make its own special contribution to education within the national systems, the Church must never lose sight of the fact that, so far as the Christian good of the peoples of Asia and Africa is concerned, the influences which are operative in the schools conducted by the State are touching a vastly larger number of people than the influence which is exercised by the relatively few Christian institutions. Immense and indispensable as may be the contribution of these latter, the question of what is going on in the wider field is one to which those who are seeking the coming of God's kingdom cannot be indifferent. The Christian Church is no longer truly missionary, it will have ceased to take a really world view, if its interest is confined to that relatively small part of the life of people which comes under the influence of organized Christian activity, while it closes its eyes to the forces which are affecting profoundly the whole outlook and life of the nation.

Should the influence of national systems be hostile to Christian beliefs and Christian principles of conduct, the Church would find in them obstacles more serious and powerful even than the inertia of inherited customs and traditions. It cannot be denied that there is a real danger that this may happen. Science has learned much concerning the laws of human behavior, and some are ready to assume that these scientific facts provide a sufficient basis for educational theory and practice without reference to the ideals of ethics and religion. The tendency of many educational schemes is toward a utilitarianism which exalts material values above the things of the spirit. New realistic philosophies have come to compete for the possession of the schools, claiming to be safer guides than religion, because they are based on hard facts, on the assured realities of the here and now.

Yet national systems of education, as we have seen, are not necessarily hostile to Christian belief and Christian principles of life. It is possible that the Church, acknowledging the principle of public responsibility for education and undertaking to coöperate with the national system, may find in the new aspiration for education fresh points of contact

with, and new avenues of approach to, the peoples whom it seeks to serve. And there is open to it the yet larger opportunity, if it has the courage and faith to lay hold of it, of enriching and strengthening the national efforts in education by interpreting what is best and highest in their aspirations in the light of that revelation of the meaning and purpose of human life which has come to us in Christ.

If we are justified in believing that modern ideals in education find their deepest and most satisfying interpretation and fulfilment in the Christian revelation, there is no ground for discouragement in regard to the future of Christian education. Whatever may be the surface currents, the deeper movement of the tide is with the Christian cause. The Church has the opportunity to show by its life and practice that in the endeavor of education to develop personality to the highest and to regenerate and recreate national life, Christ is the true Light, and in Him and through Him is the power. It is not necessary to reconcile ourselves to the thought that the great historic achievements of Christian education in non-Christian lands belong to the past. Christian education may only now be entering on its greatest opportunity. There are no limits to the enrichment and inspiration it may bring to the developing national systems in these countries, or to the contribution it may make to international and inter-racial understanding and goodwill. Its future may be even greater and more splendid than its past, if among Christians of this and coming generations there is a worthy response to the call of a great adventure.

VII. PRACTICAL ISSUES

A New Adventure in Christian Living

We have been constrained by the analysis of the problems of religious education to recognize that what is most needed for dealing with these problems is a deeper religious experience, a new vital hold upon God, and a fresh grasp of the realities of life. We began this inquiry with minds directed largely to the improvement of method. We have been

brought to the conviction that in the region with which this report deals nothing great can be accomplished without a new and larger vision of God, without a deeper and more real communion with Him, expressing itself in the spirit of worship and adoration and in a readiness to face the whole of life and all that it brings with the faith, courage, and hope that comes from that communion. Religious education is not, and never can be, primarily a matter of technique and method. It is, and always will be, as big and broad as life itself. The great religious educators are, and always will be, the great adventurers in living. We are nearest to the heart of the subject when we think of religious education as the endeavor through fellowship to bring to completion the great adventure of creation, the long pain and travail of which, as we are told by the first and greatest of missionaries, are intended to culminate in the revealing of the sons of God. The greatest thing that can be done to advance the cause of religious education is that the members of the International Missionary Council and those associated with them should dedicate themselves afresh to a life of prayer and of trust in God and to new ventures and experiments in Christian living.

Review of Present Policies and Practice

Nevertheless the God whom we desire to serve is a God who is revealing Himself not only in the experience and endeavors of the Christian Church but also in the discoveries and movements, in the thought and aspiration, of our time. History teaches us that religion when it loses touch with the secular life is apt to become narrow and fanatical and surrenders the power to influence deeply the general life. The whole of the work in which we are engaged will be vitalized—we may hope to witness a rebirth of the Christian missionary movement—if we courageously make the attempt to examine and test all that we are doing in the light of the best knowledge and experience of our time. The alienation of many of the best, most creative, and, in spirit, most Christian minds which at the present day form the organized life

of the Church is a thing to give us pause. To a large extent the Church is not speaking the language which men trained in modern habits of scientific thought are able to understand. This is undoubtedly one of the causes of the drift away from organized Christianity. Another, which probably goes far deeper than any of us realize, is the faulty presentation of the Christian interpretation of life, especially in the critical years of childhood, through lack of a proper understanding of the laws of human growth. If these are weaknesses in the life and influence of the Church in the West, they must prove an overwhelming and disastrous handicap in the gigantic undertaking of commending the Gospel of Christ to non-Christian peoples. It is an essential part of the new adventure to which we are called that we should review thoroughly present missionary policies and practice in the light of the Christian purpose, of the conditions in which the Christian mission has to be fulfilled to-day, and of the best teachings of modern educational thought and experience.

This task of review is not one that can be undertaken by the International Missionary Council. It can be successfully carried out only by those actually responsible for the conduct of the work of the Church and of education: by the authorities of the various churches, by the mission boards, by missions, and by the governing bodies of educational institutions. The International Missionary Council, if it approves of the general lines of this report, and when it has revised and amended it as may be necessary, might transmit it to the various organizations represented in the Council, with the suggestion that they should, in such manner as may seem to them best, undertake a review of policy and practice in the field of their respective responsibilities in the light of the general ideas set forth in the report. The Council may be able to give some help to those who desire to undertake such a review of their work by keeping them in touch with one another, and by placing at the disposal of all any experience that may be gained regarding the best and most fruitful lines on which a review of existing practice can be carried

out. The meeting of the Council at Jerusalem may afford an opportunity for an interchange of ideas regarding the steps which can most effectively be taken by individual churches, boards, and missions to bring policy and practice into accord with accepted ideals, standards, and principles.

Need for Continued Thought and Inquiry

The present report cannot be regarded as in any sense an adequate or final statement on the purpose and principles of religious education. It suffers from many shortcomings arising, among other things, from the shortness of the time in which it had to be prepared. Apart from this, educational thought is continually advancing. If the Christian movement is to fulfil its mission in the world to-day it must include a living activity of thought regarding the aims and methods of religious education. Those who are responsible for the conduct of the national systems of education which are moulding the thoughts and dispositions of future generations are devoting earnest and sustained thought to the objects of their endeavor and the best means of achieving them. There must be a corresponding activity of thought in the Christian movement in regard to its aims and the means of realizing them. It is recommended to the International Missionary Council that this report should be made the starting-point for further study of the subject: that groups in the different countries should be formed or, where they already exist, continued for this purpose; and that they should be invited to forward the results of this study to the office of the International Missionary Council with a view to the issuance at some later date of a fuller and more adequate report. In such a further study every effort should be made to enlist the coöperation or to obtain the advice of some of the leading and most experienced educators. By an arrangement of this kind, provision would be made for continuous progress in the understanding and mastery of a subject vitally related to the success of the Christian movement.

Need for Experiment and Observation

One of the urgent needs in the field of religious education is for fresh experiment. It is necessary that some people should break away from traditional ideas and practices and see what can be accomplished along new lines. Where individuals or a small group can be found possessing the necessary knowledge, experience, and creative gifts, and willing to try new experiments, they should be encouraged to do so and the necessary resources as far as possible placed at their disposal. The machine of church and missionary organization tends too often to cramp and hinder freedom of experiment; it should be our aim to make it the servant of free creative activity, and to allow scope within it for as large a variety of method and as much freedom of experiment as possible.

There is also need for a great extension of dispassionate observation of what is actually happening in religious education. Those engaged in the task need to adopt a critical attitude to their own work. We need to ask ourselves what the results are which we hope to get; whether we are actually getting them; and whether we are getting some results which we did not intend and which we by no means desire. A dispassionate inquiry of this nature might lead to a good many surprises. The clear recognition of where we are failing and a thorough inquiry into the causes of the failure may be the means of leading us into more fruitful and rewarding forms of service. The International Missionary Council may be able to give help in bringing together the results of such observation and inquiry.

The Training of Indigenous Workers

The ideas set forth in this report can become effective only in the degree that they permeate the minds of those who, as teachers or preachers or evangelists, are seeking to fulfil the Christian mission. Consequently the point to which effort needs most of all to be directed is the institutions in which these workers receive their training. These institutions

include, on the one hand, theological colleges and institutions for the training of evangelists, and, on the other hand, training colleges for teachers. In some areas the training of teachers, especially of men, is not in the hands of the church or of missions but of the State. Under these circumstances it will probably be necessary to fall back on vacation courses or special supplementary courses; and the attempt must also be made in the schools in which the teachers receive their education before passing on to the training colleges to foster the outlook upon life which the religious educator ought to possess. But where training institutions exist, these furnish the key to our problem.

It is necessary that those who are responsible for the conduct of these institutions should ask themselves how far they are successful in communicating to their students the outlook on their work which they ought to have, and how far they are helping them to give it effective practical expression. If the answer to these questions is not re-assuring, then the question arises, What changes are needed to secure the desired result?

Where those in charge of such institutions, or members of their staff, need further opportunities to study and to be brought into touch with the best modern experience in the field of religious education, it is important that boards should grant leave of absence and provide the necessary facilities for such further study. If the men were carefully chosen and rightly advised in regard to the course of study that would be most helpful, there is hardly any expenditure of funds that would be more rewarding. But to be successful the plan would need to be worked out with great thoroughness and the most competent advice obtained at every stage.

We believe that a systematic attempt to improve the work of existing institutions, taking them one by one, is the most direct and rapid means of bringing about that revitalizing and enrichment of the whole present activities of the Christian movement which is urgently needed. Only by this means can the new ideas and influences penetrate to the multitude of individual workers on whom the Church has to

rely for the carrying on of its work. That the individual boards, missions, and churches should address themselves to this task in their own field is a much more important and urgent need than the establishment of any new institution. Such an institution could, at the best, influence only a limited number of students, and it could be effectively staffed only at the cost of withdrawing some of the best workers from the existing institutions, whose work it is desired to enrich and vitalize. It is an entirely different matter, if in reviewing from the standpoint that has been suggested the work of existing institutions it should be found in a particular area that the desired results can best be secured through combination and the pooling of resources.

The Training of Missionaries

The training of missionaries in the principles of religious education is obviously a matter of the first importance. But conditions in different countries from which missionaries are sent out are so widely different that the subject cannot advantageously be considered by an international body; it is a question that must be dealt with by the different national missionary organizations. It is essential, however, that they should deal with it, since its importance is fundamental.

Not only must the arrangements for the training of missionaries differ in accordance with the conditions in different countries, but what is required is different in regard to different classes of missionaries. In each individual instance what is needed depends on the previous equipment of the candidate.

A danger to be avoided is to suppose that there are shortcuts in the preparation of those who undertake Christian service. The growth of personality demands rich and varied nourishment; it cannot be provided in tabloid form. Courses in religious education are not a substitute for that deepened understanding of the world and of man which is given by a good college or university education, whether the primary place is given to the study of natural science or to

humanistic and social studies. Shortcomings in these respects will not be atoned for by specialization in religious education. Much that is vital and indispensable for those who undertake the work of religious education is provided in existing courses of preparation. The solution of the problem is not to be found in the substitution for them of special courses, or wholly in the addition of such courses to the curriculum; it must be sought also in the vitalizing and fresh orientation of what is already being done. The subject is one which urgently demands the best thought that can be given to it by the national missionary organizations, and progress in dealing with it will be most rapid if it is treated in each country not simply as a general problem, but as a number of distinct and separate problems relating to each different class or type of missionaries.

Supervision

The problem before us is how the whole life and activities of the Church can be permeated by the best educational ideas. The only way of bringing this about is by providing a system of supervision. The term may be repellent to some as appearing to convey a suggestion of authoritative direction. But the essential quality of a sound system of educational supervision is not domination but helpfulness. Those who are in the service of the Christian missionary movement, whether nationals or foreigners, fall into three groups. First, there are those who by their natural gifts and the advantages of training are capable of original, creative work. Secondly, there are those who are not originators but who have the ability to take ideas and apply them to their own conditions and work them out effectively in practice. Thirdly, there are those who are in constant need of guidance, counsel, help, and encouragement in order to do their best work. The third class is much the most numerous, and includes those who are so burdened with responsibility and routine that they have no leisure or strength for the fresh thinking of which they might in other circumstances be capable.

In these conditions it is desirable that there should be in each area or mission one or more persons who have had the opportunity of devoting special study to religious education, and are able through this special preparation to bring help, suggestion, and inspiration to the main body of workers. The danger needs to be avoided at all costs of letting it be supposed that religious education is the task of a few specialists. It is the responsibility, and the primary responsibility, of all who are engaged in Christian service. Moreover, as has been insisted upon more than once in this report, there is a sense in which there can be no such thing as a specialist in religious education, since this means being a specialist in life itself, and life is endless in its possibilities and variety. Nevertheless there is a special kind of knowledge and experience which can be acquired by those who devote themselves to it, and where such knowledge is available it should be used to enrich the whole work which is being undertaken in an area. Larger institutions, for example, can see to it that at least one member of the staff is thoroughly familiar with the best modern thought and experience in the field of religious education, and that he has the time and opportunity to assist all those who might profit by his special knowledge. Or, again, a person with special training might be appointed to supervise the religious education in a system of village schools. Whatever precise form it may take, supervision supplies the key to our problem. It is the one sure means of raising the average level of work to a higher standard. The comment of a distinguished educator on a field in which an excellent system of supervision had been developed was that he "had never seen such poor teachers doing such excellent work under such good supervision."

Curricula and Syllabuses

Evidence from almost every country shows that there is a lamentable dearth of suitable curricula and helps for teachers. The provision of better material is one of the most urgent needs. The task can, however, only be under-

taken locally, since the essence of a good curriculum or syllabus in the light of the principles here advocated is that it should be adapted to the special needs of those for whom it is intended. Curricula and syllabuses prepared in Europe or America will not meet the needs of Asia or Africa. The International Missionary Council should, however, give all the support that it can to those who wish to experiment in these matters, and where good work is accomplished help to make it known as widely as possible.

Fellowships

If a general advance is to be made in religious education one of the most practical steps that could be taken would be to establish fellowships, which would enable those possessing the necessary experience and general education and holding positions of large responsibility to equip themselves by special study. This is especially important in the case of nationals of the countries in which missionary work is being carried on. Such men after having received the necessary equipment would be able to introduce fresh ideas and a new outlook into the church, mission, or group of churches or missions, to which they are related. A form and movement along these lines might be one of the most direct means of vitalizing the whole missionary movement, and of communicating the new and larger vision of present-day opportunity, for which the conditions described in this report seem to call.

Part Two

COMMENTS FROM THE FIELD

The preliminary paper on Religious Education, prepared for the Jerusalem Meeting, when first issued was widely circulated and comments were invited. Many replies were received. Some of these from groups and individuals in America and Europe came in time to be used in the revision of the preliminary paper which was issued shortly before the Meeting in Jerusalem. Others from more distant places were circulated among the delegates in Jerusalem, and the more important of these, particularly those containing comments from groups in Asia, are printed in the following pages.

CHAPTER II

ALL-INDIA CONFERENCE ON RELIGIOUS EDUCATION

Findings of a Conference on Religious Education Held January 31–February 2, 1928

THE All-India Conference on Religious Education was called by the National Christian Council, and met in Bombay, January 31 to February 2, 1928. Eighteen delegates representing ten regional councils were present, together with thirteen coöpted and six ex-officio delegates. A number of visitors were also present and took part in the discussions, but did not vote. The resolutions adopted represent only the opinions of the individual delegates present, and do not in any way commit the churches, missions, or societies from which the delegates came.

On the morning of the first day, the whole conference met together, and an introductory statement was made, setting forth the underlying principles of religious education and some of the chief problems to be faced. This was followed by a series of brief statements as follows: (1) Curricula and Method, (2) Training for Religious Education, (3) Worship and the Sunday School, (4) Approach to Non-Christians, (5) Objectives in Religious Education. The Conference then divided into five groups for the discussion of the five topics mentioned above. These groups met on the first day and during the morning of the second day. On the afternoon of the second day, the delegates were redistributed in "horizontal" groups dealing with the various "strata" of educational life, as follows: (1) Sunday Schools, (2) Village Schools, (3) Town Elementary and Middle Schools, (4) High Schools, (5) Training and Theological Colleges, (6) Arts Colleges. The effort was made to apply to these various educational situations the conclusions arrived at during the discussions of the previous day.

The Conference also took up the consideration of the teach-

ing of moral hygiene. For this discussion the delegates divided into two groups, one of men and the other of women. In each group statements were made by an Indian Christian, a non-Christian, and a European. In a final meeting on the subject the two groups came together for a comprehensive consideration of the problems raised.

On the third day the Conference met as a whole, and spent some hours in listening to the reports of the various groups, in discussing the findings, and in passing resolutions.

Three times each day the group came together for devotional services.

The following are the resolutions adopted by the conference:

I. IMPORTANT RESOLUTIONS

Experimental Schools: Report I

Resolved:

"So to alter the curricula of Christian schools as to bring them into closer relationship with life. We therefore urge churches and missions to consider the possibility of modifying the curricula of schools—even, if necessary, setting aside an experimental school for this purpose—in harmony with the following ideals, so as to secure that general, as well as specifically religious, education shall be truly Christian."

Preparations of Textbooks and Courses of Study: Report II

"In view of the pronounced inadequacies of the present curricula, the revolutionary changes of emphasis in religious education, the marked progress in pedagogical methods, the peculiar needs of Hindu, Mohammedan, Buddhist, and Christian pupils, the complexities of the problems in high school and college, and the need for adjustment and coördination of all the various parts of the curriculum in the home, the elementary school, the Sunday school, the secondary school, and the college, there is urgent need:

"1. For the designation by all the various mission boards of men and women thoroughly trained in religious education. Such persons should be expected to do research in the field of the curriculum and methods of religious education, and to produce new and suitable materials.

"2. For the appointment by the National Christian Council of specialists, Indians and Westerners of Indian experience, to coördinate and further the work done by the various workers above mentioned. We recommend that Indians who have already had special experience in religious education be selected for further study and training abroad, in order that they may take up the work of research and the preparation of suitable syllabuses for use in India, based upon the result of such research."

Books on Religious Education and Child Psychology: Report III

"The National Christian Council might request Provincial Christian Councils to consider what arrangements could be made, in addition to what is already being done, for the preparation of suitable books on religious education and child psychology in vernacular languages, or for their translation into these languages, as might be required."

Training of Missionaries: Report III

"It is impossible to lay too much emphasis on the necessity that every missionary who is to have religious educational work to do or to supervise, shall, before joining work in the field, have a sound and adequate training in the work of religious education."

Theological Colleges and Seminaries: Report III

"The Conference is of opinion that courses in religious education should be included in the curriculum of every theological institution, whether English or vernacular; and it agrees that a communication be sent by the National Christian Council to the authorities of all such institutions

in India urging that a course in religious education be included in their curricula.

"Agreed also that a request be sent to the Senate of Serampore College (or group of colleges) asking them to make religious education a separate branch of study for their theological degrees and to organize a board of study in that subject. This is mentioned specially in view of the fact that a number of theological colleges are affiliated to Serampore."

Training of Graduates: Report III

"It is important that the attention of missions and churches be drawn to the need of the training of Christian graduates as teachers, if possible in connection with some existing college or school."

Voluntary Attendance at Religious Teaching: Report V

"It has long been the custom to impose compulsory attendance upon all students in Christian institutions at the classes for religious instruction. For many years there was no feeling of resentment on the part of the students or of the general public against this regulation. Now, however, as a result of nationalist feeling, as also of the widespread desire for independence and of resentment at any form of compulsion, it is strongly felt in many circles that there should be as little interference as possible with individual liberty in such matters. In view of these facts this Conference feels that it is desirable in the circumstances of to-day to make attendance at religious instruction in all schools and colleges optional, it being understood that those who are set free from attendance at the religious classes shall have to attend an alternative class instead."

Special Recommendations: Report VI

"1. That the attention of missions be called to the urgent need of the further exploration of the field of Indian child psychology, and that the psychological departments in Christian colleges be urged to take up this research.

"2. That because of the urgent need of extension of the work of community surveys, the National Christian Council be asked to compile important surveys already published or in existence and to publish a bibliography of the work done in this field.

"3. That this Conference urge the desirability and need for the publishing in India of Mr. McKee's book on his work at Moga.

"4. That the National Christian Council be asked to publish an annotated bibliography of books and articles in the field of village education, particularly from the standpoint of religious education.

"5. That this Conference strongly urge the importance of the support by missions, through liberal contributions, of an additional year of training in religious education of selected teachers who should also be taught, with actual practice under supervision, community hygiene and sanitation, the use of first aid and simple home remedies, and community and social work."

Moral Hygiene Commission: Report VII

"That as the whole subject is of sufficient importance and the time is ripe to warrant the appointment of a commission to inquire into and consider the whole matter, we ask the National Christian Council seriously to consider this recommendation."

Residential Schools for Boys: Report VII

"This Conference is convinced that in order to make religious education and character building thoroughly efficient, residential schools for boys are absolutely essential, and that the prevailing practice of gathering boys into large boarding schools of the prevailing type has nothing to commend it but its cheapness, whereas the opportunities lost and the positive injury done to the manhood of the Church is appalling. Hence this Conference would urge all Christian agencies working in the mission field to scrap, if necessary, some schools and unite in building up fewer,

but infinitely more efficient, residential schools (such as the Union High School, Bishnupur, Bengal) in suitable centers. Such schools can be effective only where the service of consecrated and trained teachers, both Indian and foreign, is available. This Conference would like to draw pointed attention to the fact that in this respect missionary educational work has been lop-sided in having done better for girls than for boys."

II. GROUP REPORT

Findings of the Group on Objectives in Religious Education

The aim of religious education is to promote the growth of human personalities in and through participation with the mind and spirit of Jesus Christ in building and finding joy in the ideal God-centered society.

In asserting this aim we accept, as covering the implications of our point of view, the following definition from the Preliminary Report II on Religious Education:

"The term religious education is intended to comprehend all deliberate efforts to foster specifically religious insights, feelings, and attitudes, in distinction from those other interests and activities of life which, while they may, and should, be consecrated, vitalized, and rendered more significant by religious experience, yet have their own separate and independent place and right in human development. It is, indeed, the distinguishing characteristic of religion that it has to do with life as a whole and is concerned with its ultimate meaning. But it achieves its highest purpose, it gains substance and strength, in proportion as it recognizes, and in their own proper sphere gives free play to, those human interests and activities which are not specifically religious, such as the intellectual, the esthetic, and the economic.

"Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed

in Christ; quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; enable them to interpret the meaning of their growing experience of life in the light of ultimate values; establish attitudes and habits of Christ-like living in common life and in all human relations; and enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

Findings of the Group on Training

In dealing with the question of training Christian teachers for the work of religious education, we are touching the crux of the whole question. No stream can rise higher than its source; no system of education can be expected to lift pupils to greater spiritual heights than those attained by their teachers. The greatest need of Christian education in India is not curricula, textbooks, or methods but a body of teachers fitted by study and training, and most of all by spiritual experience, to impart to their pupils the attitudes and habits that express the life of Christ in the soul.

For the carrying out of this great purpose, the following plans are suggested:

A. General Points

1. Selection of Students

It is all-important that only those students be admitted to Christian training institutions who have shown signs of real Christian character and are likely to be an influence for Christ in the institutions where they shall work.

2. Supervised Practice Work

All students in Christian training institutions ought to have adequate supervised practice in actual religious educational work, e.g., Sunday schools, Bible classes, village work, etc.

3. Preparation of Suitable Books

The National Christian Council might request provincial Christian councils to consider what arrangements could be made, in addition to what is already being done, for the preparation of suitable books on religious education and child psychology in vernacular languages, or for their translation into these languages, as might be required.

4. Direct Contact with Town and Village Life

While students should have training in child psychology, this must be practical as well as theoretical: all students of religious education should gain knowledge of children by direct contact in village and town life, in play and in work.

5. Personal Contact Between Teacher and Pupil in Training Schools

It is essential for effective training in religious educational work that training schools and classes should not be too large for personal contact between staff and students.

B. Training of Missionaries

It is impossible to lay too much emphasis on the necessity of insuring that every missionary who is to have religious educational work to do or to supervise shall, before joining work in the field, have a sound and adequate training in the work of religious education.

C. Theological Colleges and Seminaries

The conference is of opinion that courses in religious education should be included in the curriculum of every theological institution, whether English or vernacular; and it agrees that a communication be sent by the National Christian Council to the authorities of all such institutions in India urging that a course in religious education be included in their curricula.

It is agreed also that a request be sent to the Senate of Serampore College (or groups of colleges) asking them to make religious education a separate branch of study for their

theological degrees and to organize a board of study in that subject. This is mentioned specially in view of the fact that a number of theological colleges are affiliated to Serampore.

D. Schools Specifically for Training in Religious Education, Bible Schools, and other such Training Institutions as do not have to Meet Government Requirements

1. The aim of such schools should be not merely to teach the Bible but to train workers who will be efficient according to the best methods in religious educational work, and in some cases be able to supervise such work. It is possible that such schools might, in the case of women, do a good deal to meet the need for more highly trained women leaders in religious education.

2. The conference wishes to draw attention to the desirability of the extension of the kind of training work for religious education that is being done at Coonoor, either by the establishment of a school of this type in northern India, or by having vernacular schools of the same type in every language area.

E. Teacher-training Institutions which have to Meet Government Requirements

1. In places where Christian training institutions are compelled by the requirements of government examinations or by government regulations to adhere to a curriculum which they consider to be unsuitable, it is desirable that they should present to the government concrete plans for desirable changes in the curriculum, and endeavor to obtain the sanction of the government for these changes.

2. It is desirable that in Christian teacher-training institutions part of the time allotted to Bible study should be devoted definitely to the subject of religious education as such.

3. The periods of common prayers in training institutions should be such as to be a real training in worship for the students, and should enable them to train their pupils in worship.

4. It is desirable that such teachers as are to be specially engaged in religious education should somehow have, in addition to the ordinary training, a subsequent training in religious educational work.

F. Christian Students in Non-Christian Training Institutions

Christian bodies working in places where there are government training institutions should make a special effort to get into touch with students in these institutions, and if possible give them a course of training and practice in religious educational work. Under present arrangements this would require to be done outside of college class-hours. (The fact that the new education bill for Bengal rural areas contains a proposal to make religious education compulsory in all village schools may perhaps indicate that this will be possible before long.)

It is suggested that a committee appointed by the National Christian Council should work out a curriculum for Christian students in non-Christian training schools and colleges. This curriculum might include (a) a comparative study of religions, (b) methods of approach to non-Christians, and (c) methods of worship.

G. The Untrained Teacher

1. It is equally true of religious as of other forms of educational work that no institution should be content to employ untrained teachers.

2. Where such teachers have to be employed, it is essential that they be frequently visited and given such guidance and help as they need.

3. Help can be given to untrained teachers by short courses in religious education; but this can never be considered an adequate substitute for a proper training.

4. The above three points refer to Sunday-school as well as to day-school teachers.

5. It is important that the attention of missions and churches be drawn to the need of the training of Christian

graduates as teachers, if possible in connection with some existing college or school.

H. Refresher Courses

1. Refresher courses (being courses for teachers already trained) are a necessity for all teachers in religious education, as in other subjects.

2. It would be a help if provincial Christian councils could investigate and make known what refresher courses, of greater or less duration, are available in their own areas for those doing religious educational work; or could arrange for such courses where they are not available.

I. Retreats

1. Since Christian schools exist to create Christian character in the pupils of the school, it is necessary that the teachers working together on the staff of one school should have this aim clearly before them, and be of one mind in seeking to realize it; also that they should meet together from time to time for prayer and for consultation as to the progress of the school towards the realization of this aim, and as to the best means by which it can be achieved.

2. In view of the necessity of harmony in carrying out this aim it is obviously desirable that the large majority of the teachers should be Christians of character and conviction, and that such non-Christian teachers as it is necessary to employ should be persons of broad sympathies and of generous views.

Findings of the Group on Worship in School and Sunday School

Defining the essence of school worship as a joyful sense of the presence of God, we may decide that the objectives of our training of the young in worship are to be stated in terms of spiritual experience. Through the means used by us in these activities the scholars should come to possess for themselves an abiding confidence in God's nearness, an assurance of His responsiveness to all their advances, an ever-recurring

joy in His presence, and a deepening consciousness of their common brotherhood with all men. Along with these attitudes of mind there should be formed habits of individual and corporate worship that will give adequate and sincere expression to those inner experiences.

The Means Whereby This Objective May Be Attained

1. Wherever possible a suitable place in the school should be set apart exclusively for worship and the appointments of the room should be such as to suggest the spirit of reverence to all.

2. The daily worship should be conducted only by those who are specially fitted by temperament and religious experience to arouse the reverent response of the scholars.

3. If the aims of training in religious worship are to be attained it is essential that there be grading of the scholars in both day and Sunday schools according to the natural age-groups, so that the means adopted may be effective in creating the right atmosphere.

4. Excellent manuals of worship are found in many countries and we strongly recommend that such manuals be prepared for use in graded worship in schools and Sunday schools in India and that these contain among other things a careful selection of passages suitable for reading on such occasions. It would be of additional value if each order of worship could be devised for the inculcation of some one specific Christian ideal.

5. The production of graded hymn-books with hymns and tunes really appropriate and within the comprehension of the children concerned must be regarded as indispensable for adequate worship.

6. Wherever possible postures and attitudes should be adopted in prayer and meditation that would suggest to the Indian mind reverence and the sense of the Divine Presence.

7. For purposes of private devotion children should be encouraged to use the rooms set apart for school worship. In boarding schools there might in addition be a small room attached to each dormitory. All such rooms should be

arranged in a manner likely to encourage quietness of spirit. Bibles and books of devotion if available might be placed there for use by the scholars. In some school compounds there are also large shady trees which might with advantage be used for a similar purpose.

A very interesting combination of private and public worship lies in the practice of some schools of having a short period, say of ten minutes or thereabouts, observed in all classrooms simultaneously for reading in reverent silence the daily portion of Scripture. This provides also an introduction to the desirable practice of meditation.

8. Indian musical instruments should be used to such an extent as will be conducive to the promotion of the spirit of worship. With this purpose in view adequate training in the use of such instruments should be encouraged.

9. Since we believe that worship holds a vital place in Christian education, it ought to form the center of all our school activities. We feel that compulsion which is detrimental to all true worship should be avoided; but we ought to use all legitimate means to induce all our scholars to attend it. If worship is not merely formal but made attractive and intelligible, it should so appeal to the religious sense, which is natural to Indian boys and girls, that they will partake in it willingly.

Group on the Approach to Non-Christians

A. Compulsory Attendance upon Religious Instruction

It has long been the custom to impose compulsory attendance upon all students in Christian institutions at the classes for religious instruction. For many years there was no feeling of resentment on the part of the students or of the general public against this regulation. Now, however, as a result of nationalist feeling, as also of the widespread desire for independence and of resentment at any form of compulsion, it is strongly felt in many circles that there should be as little interference as possible with individual liberty in such matters. In view of these facts this Conference feels

that is is desirable in the circumstances of to-day to make attendance at religious instruction in all schools and colleges optional, it being understood that those who are set free from attendance at the religious classes shall have to attend an alternative class instead.

(Passed with one dissenting vote.)

B. Relationships between Teacher and Pupil

The Conference considered the situation that has risen through the creation in the minds of pupils and students not only in Christian but in other educational institutions of two conflicting universes of thought, feeling, and action. The practices and ideals of the home in all its relationships are often seriously at variance with the thought and ideals of the school or college. It was recognized that this dualism is not peculiar to India but is to be found in a greater or less degree wherever processes of change are going on in thought and practice, but the problem is specially acute in India.

It was agreed that it is desirable in all Christian teaching and in all relationships between teacher and pupil that the teacher should seek to conserve all that is good in national and traditional ideals and not to destroy them, presenting the message of Christianity in the spirit of fullest sympathy with this. The importance on the one hand of having students and pupils in residence so that they may be continuously under Christian influence, and the importance, on the other hand, of keeping in intimate touch with the homes of parents of pupils were emphasized.

C. Separate Scripture Classes for Christians and Non-Christians

The question of conducting separate Scripture classes for Christian and non-Christian pupils was considered. The majority was opposed to this separation on the grounds that it was suggestive of communalism and that it tended to foster a superiority complex in the Christian pupils. Mention was made of the practice in the Women's Christian College, Madras, where there is a preparatory class for all,

whether Christian or non-Christian, who have not had adequate previous Christian teaching. It was considered that this division, rather than that between Christian and non-Christian, was the true line of division. It was agreed that it is desirable and indeed necessary that Christian students should have additional instruction outside of school hours.

D. Teaching of the Old Testament

1. For Hindus

There was agreement that the study of parts at least of the Old Testament, especially of the Psalms and some of the Prophets, is of great value as a background for the study of the Gospels, but that in view of the limited time at the disposal of teachers, the need for concentration on the New Testament, especially on the Gospels, is paramount. It is important that the Old Testament should be taught in the light of the idea of a progressive revelation, which finds its supreme expression in Jesus Christ.

2. For Mohammedans

It is desirable that the Old Testament should be taught, especially those parts of it to which the teachings of the Quran are related.

3. For Christians

The supreme need is that Christian pupils should be brought to an understanding of the Gospel of Jesus Christ, and there should be the fullest possible study of both the New Testament and the Old Testament with this end in view.

E. The Comparative Study of Religion

Statements regarding courses in Noble College, Masulipatam, and Isabella Thoburn College, Lucknow, were submitted. (See Appendixes to this chapter.)

These were recorded with interest.

Mr. Manilal Parekh submitted the following statement:

"Inasmuch as God has not left any country or nation without His witness and inasmuch as there is an increasing recognition of this fact in regard to all religions, in any scheme of Christian education the teaching of the best that may be found in other religions must form an essential part of such education. This holds true in the case of such books as the *Rāmāyana* and the *Mahābhārata*, from which suitable selections may be made to serve as books for certain preliminary classes for not only non-Christians, but Christians also. The same is the case to a large extent with much of the devotional literature of the Hindus and such books as the Upanishads and the *Bhagavad Gītā* together with parts of Buddhist and Jain teaching. There is much in all this literature which is similar in character to New Testament teaching and is consequently of great help in bringing non-Christian people to an understanding of Christ as the fulfilment and crown of their racial heritage and in confirming the faith and helping the devotional life of many a Christian as well. Suitable selections from all this literature must find a place in the curriculum of Christian education, especially in secondary schools and even colleges, along with the teaching of the Bible. Such teaching of non-Christian religious literature should be done as far as possible in the vernacular. Such a process of inter-relating Christian culture with other cultures, especially in the department of religious education, will not only do away with many of the 'splits' in thinking existing to-day among the students of Christian institutions and among Christians in general; but it will also raise the entire work of religious education to a higher level when, instead of distrust, suspicion, and silent and even open resentment in which much of the Christian teaching is done to-day, it will create a healthier atmosphere, which is essential for any religious education."

This statement was discussed.

It was found there was agreement as to the desirability of both Christian and non-Christian students' studying the non-Christian religions of India, but there was uncertainty as to the best way of arranging for and carrying through

this study. On the one hand, some felt that the best and most natural way of approach to the Christian religion is through a study of non-Christian scriptures and ideas. On the other hand, attention was drawn to certain dangers that beset the use of this method. These fall into three main classes:

1. Underneath apparent similarities there are often fundamental differences between many Christian and corresponding non-Christian ideas.
2. The presentation of Christian ideas in relation to non-Christian ideas, by way of comparison and contrast, must inevitably lead to the introduction of a controversial element into religious teaching.
3. It would be difficult to get a sufficient number of Christian teachers to undertake this work satisfactorily.

It was suggested that it is desirable that teachers engaged in Christian educational work should seek through group study or in other ways to make themselves familiar with the great scriptures of the Indian religions.

Findings of the Group on Village Schools

This group concerned itself chiefly with the problems of the village day schools.

A. The Present Situation

1. It is rapidly changing because of the development of government board schools and the giving up of mission village schools in some areas.
2. Teachers in large part are untrained in religious education.
3. There are many one-teacher schools with few children, most of them being in the infant class and first standard.
4. Pupils are irregular in attendance.
5. Parents are very ignorant and living is on a very low economic level.
6. Effective supervision is lacking.

7. In some areas children are mostly Christian.
8. In some areas children are mostly non-Christian.

B. Possibilities for Christian Agencies in Connection with the Government Board Schools

1. In many places the government board schools are coming to be the only lower schools of the district and the Christian children must attend these schools.
2. In many places Christian teachers are employed in government board schools.
3. In some places missionaries and Indian Christians occupy influential positions on the district boards.
4. Low-caste children are being admitted to board schools and it is the policy of at least one mission not to continue a Christian school where a board school has been established.

RECOMMENDATION

That the missions watch this development closely and take immediate steps to enter the field of service which the situation demands.

1. Christian pastors must have teacher-training and special training in religious education. If the schools are without Christian teachers the pastors will have to be altogether responsible for the religious education of the Christian children. In any case they should be fitted to serve in all possible ways for community uplift.
2. Christian teachers in board schools should be so trained that they may be able to find the religious values in curricular and extra-curricular activities of the school and to develop these. But this should not be done in a propagandist spirit.
3. Christian training schools should consider particularly opportunities for training teachers for teaching in government schools, and should especially adapt

their training with this end in view. There are special opportunities for married men whose wives are also teachers.

4. Missions should inquire into and study the possibilities of Christian work in connection with board schools to discover what could be suggested to Christian teachers in these schools and to pastors of the district in order that they might identify themselves with movements for community service and uplift through the schools.

C. Christian Village Day Schools

In some areas attempts have been made to provide special courses for these schools. There is a need for collecting such courses and examining them carefully from the standpoint of the best educational theory and methods. It is probable that most of such courses at present followed are unsatisfactory:

1. There is too much mere teaching of precepts, of catechisms, or of creeds and nothing else.
2. Too much memory work for show.
3. Too much teaching of the teacher's theology.
4. Too much expounding of texts and passages on the part of the teacher.
5. Too much verbatim repetition of stories.

"For practical convenience we shall use in general the term 'religious education' to describe those processes which have to do with the specifically religious interest as contrasted with the other interests of life, while the term 'Christian education' will as a rule be used to signify a system of schools and colleges under Christian direction and control in contrast with a national or with non-Christian systems of education. But since for Christians religious education has always a Christian content, it will be necessary, where the emphasis is on the specifically Christian character of religious education, to use the term 'Christian education' in the sense in which religious education is generally used in the report. We think that the sense in which the term 'Christian educa-

tion' is used will be found to be sufficiently clear from the context."

We hold that the growth of human personalities, which is our aim, should be free in the sense of regarding "the right of each individual to find God for himself and in his own way," but not free in the sense of being undirected. It should be growth in a limited environment so ordered as to set before each personality, for his choice, the highest and best Christian life as we know it.

We consider that our point of view involves emphasis upon the following which are among the desirable objectives of religious education:

1. The presentation of Jesus Christ in such a way that pupils will experience a growing, vital relationship to God through Him.

2. Self-surrender and entrance upon a life of discipleship as a necessary stage in religious growth.

3. The development of the devotional life through guided experiences of corporate and private worship and prayer.

4. Knowledge and understanding of the Bible as a primary means to the development of right relations with God and society. (We regard the use of some story and devotional material from the Indian religious background as also useful in the full religious development of the Indian child. It is important for Christian children because of its relation to the growth of right national and international attitudes.)

5. The development in Christian pupils of attitudes and habits through which they may learn to share in the fellowship of the Church.

6. The growth of a sense of stewardship, i.e., the attitude of regarding time, possessions, and personality as a trust to be used in the service of God.

7. The development of right attitudes and habits in the relations of family life.

8. The development of right attitudes and habits in the relations of national and international life. This includes essentially the growth of intercommunal sympathy and coöperation.

For the attainment of these objectives, we regard the following as essential:

1. To lay primary emphasis upon the growth of the children's experiences as a means of religious education; and upon the fact that the curriculum should be viewed, not as externally devised schemes and materials but as the enlarging experience of individual personalities.

2. To lay particular emphasis on the cultivation of open-minded attitudes on the part of the children through development of good habits of thinking and judgment, individually and in groups.

3. To lay a broad basis for sympathetic relationships with the world and its people through manual labor and practical service in groups in order that by these means the dignity of labor may be realized.

4. So to alter the curricula of Christian schools as to bring them into closer relationship with life.

We therefore urge churches and missions to consider the possibility of modifying the curricula of schools—even, if necessary, setting aside an experimental school for this purpose—in harmony with the following ideals, so as to secure that general, as well as specifically religious, education shall be truly Christian:

School life should not be isolated from real life; and in the classroom and hostel natural social relationships should obtain.

Worthy individual purposes in significant social situations should be fostered and the formation of group purposes with respect to social needs should be promoted.

The organization should secure Christian environment in which relationships between teacher and pupils, and among pupils themselves should be dominated by the ideal of loving service.

Opportunities should be given for the formation of moral judgments particularly with a view to criticizing and improving existing customs and conditions of society.

The capacities of the children for self-government should be determined and developed by graded "projects" which

place the maximum rather than the minimum of discretion in their hands in real-life situations.

The children should learn to be at home with nature, and God as expressed in nature, through the discovery and understanding of natural phenomena and the elementary forces at work in nature.

The possibilities of reconstruction of the environment should be practised through projects connected with the basal needs of human life such as food, clothing, housing, the making and use of tools, and the development of the means of communication.

Worship should become increasingly a reality in reverence for and fellowship with the God who is found in the wonders and beauty of the universe and in the loving relationships of human beings.

Teachers should endeavor to create respect for the local church and a desire to join its membership and share in its worship and work. They should also strive to create the ideal of a united church in India.

Findings of the Group on Curriculum

1. The curriculum of religious education is that group of lessons, projects, dramas, assignments for memory work, plays, and experiences which serve directly or indirectly to build up in the pupil abilities, attitudes, and values, such as will enable him to lead a thoroughly Christian life in relation to God, the Church, neighbors, civic organizations, the opposite sex, his children, and other vital factors of life.

2. Curricula consisting only of selected Bible lessons to be learned are inadequate and need to be developed into curricula in which definite place is given to stories, biographies, readings, activities, plays, memory work, dramas, and music aranged in order of the child's mental and spiritual needs and aiming to produce in him all the attitudes, values, and abilities needed by a thoroughly Christian parent, churchman, neighbor, and citizen. Such material will be drawn both from the Bible and from extra-biblical sources.

3. Curricula as they are at present do not include material from which may be given adequate training for Christian parenthood, Christian citizenship, voluntary evangelism among non-Christians, or organization and maintenance of the church and the church school. They do not prepare the child for living as a Christian in a friendly yet independent way with Hindus, Mohammedans, or other non-Christians.

4. There is material in available curricula for developing many needed abilities, attitudes, and values in regard to God, neighbors, and the ritual worship of the church and home. Improper use of this material, however, has resulted in a failure to achieve intended goals. What is needed is not only a change to more directly educative material, but also a change to more vital methods of teaching.

5. Among existing curricula the most satisfactory are in the field of the primary and middle school, though even here emphasis is needed on the approach to God through nature study, careful grading of the materials, and the use of materials from church and missionary history. All material needs to be based upon a psychological study of the Hindu, Mohammedan, Buddhist, and Indian Christian child and thorough adaptation to the non-Christian religions and Indian customs which form such an integral part of the life of the Indian child.

6. There are extant a few books designed for use in high schools. These fill a valuable place. The fact, however, that students come to high school at various stages of knowledge and experience of the Christian religion and thus form groups each of which requires special approach and treatment, tremendously complicates the program of religious education in high schools. Many optional and supplementary courses are needed which will take pupils of different stages and give them the special training they need. Further, these separate courses ought to be correlated with one another and worked into a harmonious whole.

7. There are no generally accepted college curricula and very few existing in any college over a period of years. In

many cases colleges have no curricula but depend upon the wishes of the individual teacher for the subject matter presented and the methods followed. The colleges face peculiar problems. They are in positions of unique opportunity among the educated and independent classes. There is tremendous need for very careful study of the special needs and interests of college students of the various types found in India and for the creation of curricula specially suited for their guidance. A couple of books suitable for use in Indian colleges were mentioned: the first, Farquhar's *College St. Matthew*, the second, the textbooks of the New Three-year Study of Jesus, promoted by the Young Men's Christian Association.

8. Existing curricula are entirely inadequate in the fields of adult education. At the very time when men and women should be receiving specific instruction about sex, the many phases of Christian parenthood and child training, citizenship, the organization and management of the church and of the church school, there are no materials or courses of study available.

9. There is an appalling dearth of textbooks, supplementary readers, teachers' guides, and other materials of religious education. The curriculum ought to provide these, paying special attention to them and in some grades to texts for pupils, which indicate in detail the aims of the courses and methods to be used in attaining them, as well as supply the subject matter. The task of creating such textbooks, however, is overwhelming and will require the services of persons specially qualified and set apart for this task for a period of years.

An immediate step recommended in order to use efficiently what exists in the way of texts is the publication by the National Christian Council in its monthly *Review* of a complete and annotated bibliography of available material. This bibliography might later be reprinted and sent to every missionary engaged in educational work.

10. The correlation of the curricula and program of the day school, Sunday school, and young peoples' organizations

is a question on which there are many opinions. There is strong sentiment in favor of a correlation which will prevent overlapping and duplication. An immediate step is that of holding occasional conferences between teachers in both schools with a view to harmonizing the programs.

11. In view of the pronounced inadequacies of the present curricula, the revolutionary changes of emphasis in religious education, the marked progress in pedagogical methods, the peculiar needs of Hindu, Mohammedan, Buddhist, and Christian pupils, the complexities of the problems in high school and college, and the need for adjustment and coördination of all the various parts of the curriculum in the home, the elementary school, the Sunday school, the secondary school, and the college, there is urgent need:

a. For the designation by all the various mission boards of men and women thoroughly trained in religious education. Such persons should be expected to do research in the field of the curriculum and methods of religious education, and to produce new and suitable materials.

b. For the appointment by the National Christian Council of specialists, Indians and Westerners of Indian experience, to coördinate and further the work done by the various workers above mentioned. We recommend that Indians who have already had special experience in religious education be selected for further study and training abroad, in order that they may take up the work of research and the preparation of syllabuses suitable for use in India, based upon the result of such research.

12. Examinations in religious subjects are not as a rule held regularly; marks are not recorded; the examinations are not of the best type. The new type of examination should be applied to religion. Religious examination results should never be used for determining the promotion or failure of non-Christian pupils.

13. Periods for religious education should be sufficient each week to secure the inclusion of extra-biblical studies.

Dr. Miller's Suggestion

Psychologically considered, the curriculum of religious education is the actual experiencing of the child in the situations of life which contribute to growth of Christ-like personality as set forth in the statement of objectives. Towards this end of real, inner, religious experiencing, materials and specific methods are secondary. They may be listed as guides to the arrangement of the situations in which growth through activity, thinking, or emotional change is possible.

PROPOSALS

A. General

1. That each teacher become an expert in story-telling through practice in the training school or in refresher courses in order that he may thoroughly understand the principles of story-telling.
2. That the teacher be not given much of predigested material and that he be put on his mettle to get his stories ready for the telling rather than to use mere repetition.
3. That the teacher be directed to the Bible for important source material.
4. That a religious-education library containing suggestive material be placed in each village school.
5. That memory work be carefully selected especially for actual use in connection with worship or festivals of the Christian and community year.

B. Worship

6. That the period of worship in the school be separate from the Bible period, and at a time when there shall be no disturbances of any kind, and that in connection with the worship no exhortation should be allowed.
7. That the possibilities of projects in worship be considered in connection with Christmas and Easter and other festivals of the Christian year and the

community year, such as sowing, harvesting, the coming of the rain and the flowers.

8. That significant events of the village or of the larger community be recognized in the preparation of the activities of religious education. On special occasions adult members of the church or community would be invited to visit or participate.
9. That children be guided in assuming responsibility for the arrangement and conduct of worship at suitable times.

C. Projects

10. That the possibilities of helpful projects be considered in the religious education of the school. Some suggestions were:
    a. The care of the church building or building used for worship.
    b. The decorating of the place of worship.
    c. The taking of special parts in the congregational service by the older boys of the school, such as the reading of the Scripture passage.
    d. The preparation of a special place of worship where there is none, such as making a platform under a tree or even erecting a building.
    e. The planning for the carrying on of family prayers among the families of the church.
    f. The planting of trees and flowers to beautify the place of worship.
    g. The choosing of special texts for printing and "illuminating."
11. That nature material and material from the Indian religious background be made available and utilized by trained teachers in religious education.
12. That stories of children in other lands be made available to the teachers in the vernacular for use in religious education to awaken sympathetic appreciation of the lives and customs of other people.
13. That the importance of good singing and of teachers who can sing be emphasized.

D. Mission Schools of Non-Christian Children under Christian Teachers

14. That the teachers be helped to understand how to adapt material from Christian and non-Christian sources for the purposes of worship. As hymns, *Thevarams* from Hindu literature can be selected. Dr. Appasamy is at work on a compilation of such hymns. There are vernacular hymns of the Brahmo Samaj which are solely in praise of the one God and suitable for such worship.

15. That special emphasis might be laid upon singing in these schools. Musical instruments might add to the worship. A music festival for the development of music might be held. *Kalaschepams* or *Kirthans* might be encouraged.

In such schools religious education is either likely to be merely imposed or to be neglected altogether. It is our opinion that these schools present special opportunities for Christian teachers which must be widely used.

D. Rural Boarding Schools

The group did not have a chance to consider these in detail. There is a need felt for connecting these up more closely with the surrounding communities. As in the day schools the curriculum of religious education should be built up from the significant experiences and contacts with the community. In the boarding school there is opportunity for much more to be done in carrying forward continuously a curriculum closely connected with the community life.

E. Special Recommendations

1. That the attention of missions be called to the urgent need of the further exploration of the field of Indian child psychology, and that the psychological departments in Christian colleges be urged to take up this research.

2. That because of the urgent need of extension of the work of community surveys, the National Christian Council be asked to compile important surveys already published or

in existence and to publish a bibliography of the work done in this field.

3. That this Conference urge the desirability and need for the publishing in India of Mr. McKee's book on his work at Moga.

4. That the National Christian Council be asked to publish an annotated bibliography of books and articles in the field of village education, particularly from the standpoint of religious education.

5. That this Conference strongly urge the importance of the support by missions, through liberal contributions, of an additional year of religious-education training for selected teachers who should also be taught, with actual practice under supervision, community hygiene and sanitation, the use of first aid and simple home remedies, and community and social work.

Findings of the Men's Group on Moral Hygiene

A. Concerning the Child

That we feel that the whole problem of moral hygiene, including the imparting of knowledge about life and sex and the training in right habits, is of great importance.

That Christians should pay greater attention to the development of a right moral attitude on the part of the child, and later, of the adult, to matters of sex.

That we must encourage parents to deal faithfully and in suitable language with the child's early questions.

That effort will be necessary to instruct and guide parents in their duties in this respect.

That, generally speaking, it is the mother's privilege to answer truthfully the child's first questions relating to the origins of life.

That instruction in the general principles of biology, including some nature study, should be given in all schools. This should include reference to the function of reproduction, as part of the scheme of nature.

That, to effect this, teachers must be trained to handle the subject suitably.

That without such general education about life in the home and school, later and more particular instruction to older boys and girls and the establishment of a Christian attitude regarding sexual function cannot satisfactorily be effected.

That, though the actual imparting of knowledge may be on sound lines, the child may easily learn bad habits, e.g., self-abuse. Therefore parents should be brought to realize their duty in promoting in the child a reverent regard for the function of the racial organs, and should be acquainted with the best ways of dealing with children who have contracted bad habits.

That literature dealing with the way to answer best the first queries of the child and with the establishment of hygienic habits is required.

That, with regard to this literature, we must guard against the dangers of simply translating books and pamphlets which, while suitable for Western children, may not be advisable for use in India.

B. Concerning the Adolescent Boy

That much more attention be given to the teaching of biology, and that without this, any direct teaching on matters of sex is beset with difficulties.

That in higher classes simple human anatomy and physiology, including general reference to sexual functions, should be taught.

That every attention must be given to the maintenance of a "good tone" in the school and advantage taken of all aids to a pure and healthy life, e.g., games, scouting, cleanliness of the whole body, prompt rising, suitable beds, clothing, and other sleeping arrangements, etc.

That those responsible for boarding schools should understand and appreciate the use of these aids.

That, in promoting a more precise and comprehensive knowledge of biology, we must not forget the danger of a purely materialistic outlook, and remember the great value of art and poetry, and the necessity of developing external interests, and the spirit of service.

That arrangements should be made for giving to every older boy before he leaves school some individual help and guidance with regard to personal difficulties and dangers which may beset him.

That as the whole subject is of sufficient importance and the time is ripe to warrant the appointment of a commission to inquire into and consider the whole matter, we ask the National Christian Council seriously to consider this recommendation.

This Conference is convinced that in order to make religious education and character building thoroughly efficient, residential schools for boys are absolutely essential, and that the prevailing practice of gathering boys into large boarding schools of the prevailing type has nothing to commend it but its cheapness, whereas the opportunities lost and the positive injury done to the manhood of the Church is appalling. Hence this Conference would urge all Christian agencies working in the mission field to scrap, if necessary, some schools and unite in building up fewer, but infinitely more efficient, residential schools (such as the Union High School, Bishnupur, Bengal) in suitable centers. Such schools can only be effective where the service of consecrated and trained teachers, both Indian and foreign, is available. This Conference would like to draw pointed attention to the fact that, in this respect, missionary educational work has been lop-sided in having done better for girls than for boys.

Findings of the Women's Group on Moral Hygiene

It is recognized that the home is ideally the place for instruction in moral hygiene. If the mother has her children's confidence, she is in a position to answer the questions which naturally arise in a child's mind at the time when those questions arise, and in a way suited to the individual need of her child. With a view to bringing about this home instruction there should be a widespread effort to give to the mothers themselves the necessary instruction and encouragement, by means of literature, of mothers' clubs in connection

with churches, or of parent-teacher associations in connection with schools.

Since, however, the majority of mothers do not give their daughters any such instruction, it becomes necessary at present for the school to take over this function. The school needs to see to it that no young woman goes out into the world without some degree of "self-knowledge, self-reverence, and self-control." Self-knowledge may come to her most naturally in connection with her studies in nature study, physiology, and biology, where a strictly scientific view may insure a normal and impersonal attitude toward sex. If she is to learn self-control, arising out of self-reverence, it is most essential that she should be taught by women of wisdom and experience who can, by the power of suggestion and influence, warn her against evil and at the same time fill her mind with the highest ideals of Christian motherhood and home-life.

For the guidance and instruction of mothers and teachers there is great need of literature adapted to the needs and ideals of Indian home-life. Such manuals of instruction should be prepared by Indian women or by Western women of long experience in India, or by both working together. There is need also of books that can be put into the hands of the girls. Mrs. West's *A Clean Heart*, published by the Christian Literature Society, Madras, is an excellent book for middle-school girls, or, if translated into the vernaculars, for even younger girls. There is need of books for high-school girls and college students.

APPENDIX I

A STATEMENT
By the Reverend E. Stanley Jones, D.D.

In the teaching of the Christian faith to non-Christians we must not be content with teaching the facts and ideas of the faith. At its heart our faith is an experience of God through Christ. The teacher must therefore interpret Christ through experience. Through his words must glow

his own realization of this fact of the experience of God in Christ. If this is absent, the Christian religion is not being taught.

There is a shifting of the battle in India from the civilizations, from the forms of religion, from the mere ideas of religion to the question of experience. Where can we find God, a changed life, a dynamic for human living? Where can immediate release be found from sin, from self? Where can we find the victory over the world?

These are the questions pressing for solution and the battle is just here. We must therefore accept this as the present place where the issue is joined. Can Christ give this or can some one else? The teacher must make it clear that he is not merely teaching ideas and historical facts, important as they are: he must show that he is sharing an experience, his own as well as that of Christians through the ages. He must show that we can call Jesus a Saviour, because He actually saves here and now.

We shall be able to go as far into the soul of India as our experience of God will allow us to go and no further. Christian teachers must show that we are finding something in Christ not found elsewhere—not merely other ideas and other facts, but a new living thing called Christian experience.

APPENDIX II

SUGGESTIONS ON THE IMPORTANCE OF THE HISTORY OF RELIGIONS FOR RELIGIOUS EDUCATION

ISABELLA THOBURN COLLEGE, LUCKNOW

There is no more important or promising phase of religious education, in my opinion, than the study of "Comparative Religion" so-called, though better called and handled as "History of Religions." This distinction suggests that the study of different religions means conviction of the superiority or inferiority of any one of several religions. Rather the aim should be to understand the history, de-

velopments, founders, scriptures, various expressions, movements, beliefs, practice, and psychology of each religion studied. Such a study should be introduced by at least an elementary course in the psychology of religion. I believe such study to have unlimited value not only for a sympathetic understanding of religions other than the student's own, but also for a deep appreciation and application of the real meaning and significance of all religions and religious expressions and experiences. If properly taught, one's own and other religions become vital, full of throbbing human interest, growth, challenge, and inspiration.

"For the third year (after specialization in Chicago)," writes one professor, "I am teaching the History of Religions to B.A. college students—at their own request that their 'Scripture' course be so constituted. Not only do I find it tremendously stimulating myself but in so far as we are able to give it due attention, I believe the students are stimulated, broadened, and genuinely interested. I find it a great advantage to have non-Christian students, both Hindus and Mohammedans, in the classes with Christians. They can greatly help in giving the true psychology of their own views and customs—critical as well as appreciative; and the play of thought between different views is very stimulating and challenges good questions and thought. I feel that our Christian students especially need this stimulating to keener thought as well as a more sympathetic understanding of other religions, and broader interests. I find non-Christian and Christian students equally eager for the study. And from both groups I have had many statements in recent years that more of their 'Scripture' course even earlier should be devoted to such study, rather than to prolonged Bible study, which often becomes trite for the Christian students who have had it throughout schools, and often means too little to the non-Christians without sufficient background. I feel that study of other religions can well be adapted and profitably begun early in the religious-education curriculum. I would urge that earnest attention be given to its need and possibilities and to making more room

for such study and for training teachers in sympathetic and scientific methods.

"Order of our study thus far:

1. Psychology of Religion.
2. History of Hinduism: Vedic, Philosophical, Popular, Sectarian, Modern.
3. History of Islam.
4. Chinese Religions.
5. Buddhism and Jainism."

APPENDIX III

SYLLABUSES FOR THE TEACHING OF COMPARATIVE RELIGION

NOBLE COLLEGE, MASULIPATAM

Introduction

1. Kinds of students:

a. The orthodox—to whom everything Hindu is sacrosanct.

b. The indifferent—on whom religious discussions fall flat.

c. The receptive—who need to be helped to think things through.

2. Some common characteristics:

a. Political bias: hatred for the imperialist is extended to Christianity as well. Accepting any defeat in Hinduism is regarded as giving up one's case for Swaraj. The students are much more ready to discuss politics than religion. There is a demand for an Indian interpretation of Christianity.

b. All have felt the impact of Christianity. The reaction has been different in different cases; direct opposition, if any, is due more to political than religious cause.

c. There is prevalent a feeling that the Christian teacher is a "well frog" who knows only his religion and nothing about the other religions that he criticizes.

d. A vague feeling that Hinduism is perfect and self-sufficient is found. In the majority of cases this feeling is not based upon real study of the Hindu scriptures.

3. The attitude of the teacher:

We must not start with the finality of the Christian religion as an assumption, but arrive at it as a conclusion. In other words it must be a reasoned-out position. This is the only right attitude both toward learning and toward teaching religion. A knowledge of the fundamental truths of Hinduism is absolutely necessary—only this will enable us to appreciate the good in Hinduism, to criticize the evil, and to make really constructive statements.

4. The method:

The symposium style is to be commended for the following reasons:

a. It enlists the active interest of all the three kinds of students.

b. It removes all prejudice against the teacher and his message.

c. It makes the whole class a body of earnest seekers after truth (the teacher must have thought things through in his own way, though he may consent to think them over again with his students).

d. A well-conducted discussion based upon well-prepared essays will pave the way for the teacher to gather up all the valuable elements and give a constructive statement in terms of Christ's teachings.

5. A syllabus must meet the following requirements:

a. An inductive procedure will demand beginning with some of the fundamentals of Hinduism rather than of Christianity as usual.

b. In criticizing Hindu thought, we must have an eye to the good points which will provide an easy transition to a constructive statement.

First-year Syllabus

1. First Term

a. Varnasrama *Dharma* vs. *Dharma:*

(1) What is it? A brief historic sketch.

(2) The code of Manu.
(3) Varnasrama and the present situation: Suddhi movement, Arya Samaj, Servants of India Society, etc.
(4) The story of Shambuga and its lessons. (*Cf.* the story of the Good Samaritan.)
(5) Caste and class, caste and progress, caste and higher morality.

b. Progress towards higher morality:
(1) The *bhakti* movement: Kabir, Nanak, Ramananda, etc.

2. Second and Third Terms
c. The Sermon on the Mount, Epistle of St. John:
(1) The implications of higher morality; freedom of will; importance of spirit or motive; the place of rules, etc.
(2) Just as Jesus fulfilled the valuable elements in the law of the Jews, even so all the good in Hindu *Dharma* can be fulfilled in the freer atmosphere of Christian ethics.

d. Reasons for beginning with *Dharma:*
(1) The central place of morality in religion.
(2) It brings out religion on its practical aspect.
(3) Provides a point of contact, awakens interest, and yields a fruitful source of discussion.
(4) The average Hindu's religion is Varnasrama *Dharma.*

Second-year Syllabus

1. First Term
a. Theory of *Karma* and Redemption:
(1) What is meant by *Karma?*
(2) Why was it promulgated? The problem and the solution in terms of *Karma.*
(3) What are the assumptions on which it works? *Karma* and caste, *Karma* and transmigration.
(4) *Karma* and freedom? *Karma* and social service?

b. Tendencies against *Karma:*

(1) Vivamitra's austerities.
(2) Niskama *Karma—Bhagavad Gītā.*
(3) Kabir, Nanak, etc.
(4) Value and defects of the theory.

2. Second and Third Terms
c. Christian idea of redemption:
(1) What is the problem?
(2) Ideas of sin, repentance, forgiveness, and salvation.
(3) The problem of suffering; the Christian answer; how justifiable?
(4) Incarnation—its meaning.

d. Karma is such a household word in India that some clear thinking on the subject is necessary.

Third-year Syllabus

1. First Term
a. Immanence and Transcendence:
(1) Immanence in Upanishads, and *Advaita.*
(2) Transcendence in Mohammedanism.
(3) Merits and demerits—God, world, man, and morality.
b. Theistic tendencies in Hinduism:
(1) Vaishnavism, *Bhagavad Gītā*, *bhakti* movement, etc.

2. Second and Third Terms
Christian theism:
(1) Ideas of God, the world, and man.
(2) The place of morality.
(3) Incarnations, Christian and Hindu.

Fourth-year Syllabus

3. First Term
a. The place and meaning of self:
(1) Upanishadic idea of self.
(2) Samkyan idea of self.
(3) Buddhist idea of self.
(4) The Nyaya and Jaina ideas of self.

b. The right idea of self:
(1) The unity of self.
(2) The psychical, ethical, social, and religious implications of the self.

c. Personality of God and man based on Christian theology:
(1) Jesus as Avathar.
(2) Meaning of self-realization through self-sacrifice.
(3) The meaning of the cross.

d. Books suggested for study are: Hogg's *Karma and Redemption*, Macnicol's *Indian Theism*, Barnet's *Bhagavad Gītā*, Urquhart's *Pantheism and the Value of Life*, Bishop Temple's *Christus Veritus* and *Man's Creation*, Appasamy's *Christianity as Bhakti Marga*, Chakkarai's *Jesus the Avathar*, and portions of Dewy and Tufts' *Ethics*.

APPENDIX IV

THE GROWTH OF THE IDEA OF GOD

A COURSE GIVEN IN THE DISCIPLES MISSION HIGH SCHOOL, HARDA, C. P., DURING THE YEARS 1924 TO 1927

Substance of the Course

Study of the various forms of the idea which people have had of God. Early primitive forms are taken at first and the pupil views animism, nameless tribal deities, named gods, national gods, the One but Distant God, incarnations, the Righteous God, God as revealed through Jesus Christ. Materials are taken from accounts of primitive religions, from local customs, from mythologies of Greece and Rome, Stoicism, Buddhism, and later from the Old and finally the New Testament.

Aims of the Course

1. To show the pupil that from time immemorial people have as a matter of course changed their old religions, left the worship of their fathers as they felt the need and adopted new ideas about God, i.e., new religions.

2. To show the pupil that religious ideas, ideas of God, do make a tremendous difference in life, that all religions are not the same.

3. To lead the pupil (without direct mention of the matter in the class) to classify in their proper place, i.e., as primitive or medieval concepts, the superstitions and idolatries with which Hinduism is filled.

4. To prepare the pupil to expect more light in the matter of religion, to make him willing to accept further truth about Jesus Christ and God, to make him broad-minded.

5. To present Jesus as the culmination of revelation.

Results of Teaching

The course has not yet had a fair trial. The teacher has been new to the country; the teaching has had to be done in the vernacular; the first class in high school (not middle school) is a little early to begin such instruction; there has been no textbook; and local conditions have been most unfavorable. Therefore it is early to say what might be expected. To make this course really successful, a carefully prepared text with much simple collateral reading done on the self-teaching plan would be useful. We still believe in the course and are continuing to work it out and adapt it to Indian conditions.

CHAPTER III

CEYLON CHRISTIAN COUNCIL

FINDINGS OF A CONFERENCE ON RELIGIOUS EDUCATION
HELD SEPTEMBER 5–8, 1927

I. AIM OF RELIGIOUS TEACHING

THE aim of life being to glorify God, the aim of religious teaching is to lead children to know God in Christ, to surrender their lives to Him, and to build up Christ-like characters.

With this aim in mind we note with approval that the syllabuses now in use in the schools give the central place to the life of our Lord as told in the Gospels. It was felt, however, that the study of the human Jesus should not be allowed to obscure the fact of the living Christ, and that with little children care should be taken that nature stories supplement, and do not take the place of, the Gospel story.

We recognize the very high moral and spiritual value of many Old Testament stories, but care is needed in the selection of material. For instance, certain stories are unsuitable for young children, while others imply a view which is not wholly Christian.

We must lay the primary emphasis on the Christian message, and teach the Old Testament in the light of the New.

II. THE LEARNING OF RELIGION

Religion is learned in many ways, and Scripture teaching in the schools is not the only avenue of religious education. The home, if truly Christian, is the most valuable way of teaching religion. Worship if suited to the children is a means of leading them to God. Teaching by preaching also has its place. Practical service is vital to, and ought to

be an outgrowth of, all teaching, if the truths taught are to be so expressed as to become a part of the child's everyday life.

On the whole we do not in our teaching take sufficient account of the child's environment at home and his previous religious experience. It is most important that we should bring our teaching methods into line with local needs. We need a greater understanding of the home life of the children, and of their religious background. To this end we recommend that teachers should be encouraged to visit the homes of their children regularly, especially those in the villages. We suggest that teachers keep records of their visiting and that they be discussed at staff meetings. Not only does home visitation enable the teacher better to understand the pupil, but it opens the lips of the pupil and leads him to confide in the teacher. Such individual contact is imperative for successful teaching. The success of religious teaching in schools depends upon the Christ-like character of the teacher. On the other hand, we consider that while lack of personality and missionary spirit in the teacher is the chief cause of failure, good teaching methods are essential. We suggest that a summer school be planned for the training of teachers in methods, or that conferences be held in various centers by specialists in religious education. It is noted that helps for day-school teachers are lacking, especially for vernacular teachers, and it is suggested that the best type of helps be prepared and supplied to them.

We find that there is a certain tendency, especially in vernacular schools, towards the learning of religious phraseology apart from the underlying realities. Where religious phraseology is used it is important that the children clearly understand its meaning, and if the teaching of doctrine is attempted, the presentation of it should be suited to the pupils' capacity.

It would appear that in day schools too much attention is often given to preparation for examination tests, and thus the main aim of our religious education is obscured. On the

other hand there is evidence to show that where the teacher is keen examination tests in Scripture need not stand in the way of developing the religious life.

Worship has been recognized as a way of teaching religion, both in the home and in the church, but its importance to children has been overlooked because worship has been planned largely for adults. It is recommended that where possible, children's services be arranged, or that at leass some special provision be made for children in the servicet arranged for adults. In a few Sunday schools graded worship is used, but it has not been adopted generally in Ceylon.

With regard to encouraging children to learn the habit of private worship, all reasonable means should be used to cultivate that natural instinct to pray which all children possess. Talks on the subject of prayer, the setting aside of a special room and of times for the purpose of devotions, the use of model prayers and of schemes of Bible reading, and above all the personal example of the teacher are amongst the means of furthering this end. With some children the method of meditation is helpful, but where this is used, the children should be wisely guided in the choice of topics.

With regard to the outcome of our religious teaching in schools, we try to make the children realize the ethical significance of our teaching, but it is impossible to say how far we are successful.

(That we have attained some measure of success is also seen from the fact that instances are not wanting in which Christians who have passed through our schools are trusted by their non-Christian neighbors in monetary and other matters.) On the other hand, we have to admit that far too often we have failed to bring out emphatically enough the practical application of Christian instruction. There is urgent need for definite teaching on such questions as debt, caste, the dowry system, the Christian use of money, and the duty of forgiveness in its application to such things as family feuds.

We recommend that whenever moral teaching is given, the numberless everyday opportunities of putting it into effect should be indicated and emphasized. While such organizations as Boy Scouts, Girl Guides, social service unions, and school societies provide special channels for service, we wish to stress the fact that ordinary life in school and home offers boundless opportunities for expressing in conduct the truths we teach. Although imperfect, present methods have brought about some change in the pupils. The condition of society in Ceylon to-day, as compared with that of forty years ago, shows that Christian ideals are being increasingly recognized. Such movements as Boy Scouts and Girl Guides have helped a great deal in encouraging Christian attitudes and ideals in daily life. The impetus towards social service and the desire of the educated to improve the condition of the lower classes are the direct outcome of Christian influences.

III. THE APPROACH TO NON-CHRISTIANS

The attitude of non-Christian parents is largely one of indifference. Where there appears to be a sympathetic attitude it is probably really confidence in the school. Hostility often begins when children show signs of being interested in Christianity.

With regard to non-Christian pupils, the attitude of small children is responsive, but that of older children is one of indifference. As a rule hostility manifests itself only where children come in at a more advanced age than usual, or when external influences are brought to bear on them. On the other hand, where teachers are truly interested in religious education their children show sympathy with Christian ideals.

Some religious training pertaining to worship and morals is given in Hindu, Buddhist, and Muslim schools. In Buddhist schools story-telling, offering of flowers, processions to temples, and taking of *sil* are some of the methods

employed. In Hindu schools the best Tamil literature is used for religious and moral instruction, while in Muslim schools religious teaching is based on the Quran.

The Conference considered the psychological effect upon the child who learns one religion at home and another in school. This is difficult to determine exactly. On the whole the child readily adopts an attitude of tolerance towards Christianity. In some minds the new ideas are incorporated with the old religious beliefs; in others the two sets of ideas remain side by side but separate, while a few are so convinced as to throw over the old and accept the new. It is recommended that periodic efforts be made to discover the pupils who are attracted to Christianity and to strengthen them in declaring their conviction.

With regard to the suggestion that Christian and non-Christian children should be taught separately we are opposed to this in every stage of education. Extra instruction for Christian pupils ought to be provided, but even this should be open to non-Christians. On the other hand it is inadvisable to attempt to provide a form of worship which shall be common to all religions. Christians ought, however, to have an open mind regarding non-Christian forms of worship with a view to adapting them to Christianity, and expressing through them Oriental instincts and ideals. This is possible and is done in some measure regarding such things as church architecture, processions, music, and color.

IV. PRACTICAL SUGGESTIONS FOR FURTHER WORK

It is important that every school should have a Sunday school associated with it, and that this should be made as efficient as possible. Good work might be done by town churches' undertaking the oversight of village Sunday schools where possible.

We also urge the importance of adult education. Organizations already in existence should be more fully

utilized: for instance, in some cases cottage meetings and prayer meetings might profitably be transformed into Bible study classes. The evening service might from time to time be used for definite instruction in such things as church history, doctrine, and the problems of daily life, as well as for sermons of the more conventional expository type. A question hour might occasionally be introduced. The publication of suitable Christian literature is of very great importance.

Schools with small financial resources find it difficult to secure a devotional atmosphere for worship when the same room has to be used for week-day and Sunday. We suggest that day-school apparatus ought to be removed, and flowers and pictures introduced to make the place beautiful and to give the atmosphere of a church. The room should be scrupulously clean. The scholars themselves should help in arranging and beautifying the room, and a small committee might well be entrusted with this part of the work.

Special services for children ought to be held regularly and periodical united services for all the schools in a certain area might be arranged, as well as annual rallies for groups of churches. The services might occasionally take the form of flower or toy services, and every attempt ought to be made to get the children themselves to take a full share in them.

Wherever there is regular speaking in school assembly or hostel service we recommend that regular courses of addresses should be arranged.

We make the following suggestions with regard to the community service which our churches can take up, in order to give children a chance of putting into action the truths they learn. Children may be allowed and encouraged to care for the building, cleanliness, and decoration of their church. This helps to create in them a strong attachment to the church. Other openings offered are carol and flower services, sunshine bands, juvenile missionary societies, Scouts, Guides, social service leagues, and hospital visiting. The important thing is that wherever possible

the children should come into personal contact with those who are the objects of the community service.

It is felt that there is a tendency to be satisfied with social service as distinct from religion, and that this renders many of our efforts fruitless. Social service should be the spontaneous outcome of religion, and not a substitute for it.

CHAPTER IV

CHRISTIAN EDUCATION

FINDINGS OF THE DELEGATES FROM CHINA PREPARED ON THEIR WAY TO JERUSALEM

I. ITS PLACE IN CHINA

A PERMANENT PLACE FOR CHRISTIAN EDUCATION IN CHINA

ALTHOUGH Christian schools are in a very different position from that which they occupied a few years ago, there can be no serious question but that they will have a permanent and important place in the life of China in the future. By their emphasis in character building and the instilling of Christian principles of conduct they are in a position to render a distinctive and needed service. They are essential to the development of the Christian community itself. They are needed to produce Chinese citizens full of the humble, self-sacrificing spirit of Christ and willing to deny themselves in serving society. Notwithstanding the attack of the past two years and the efforts of some to bring their work to an end, there are ample grounds for believing that the service they are rendering is much appreciated and their continued contribution will be welcomed in the future

CHRISTIAN EDUCATION MEETING CHINA'S NEEDS

Christian education is recognized by the Chinese as meeting their needs by the following contributions to the social advancement of the people:

1. Its contribution to China's educational advancement:

a. The education of women and girls has been greatly encouraged and developed through Christian education.

b. Christian educational institutions were the pioneers in bringing modern scientific training and modern medicine to China. Their laboratories are among the best in the country.

c. Christian agricultural colleges are making scientific studies of China's agricultural needs in grain-seed selection, cotton-growing, sericulture, and plant and animal diseases.

d. It has contributed to the health of students through the promotion of athletics and other forms of healthful recreation.

e. It is attacking illiteracy through mass education.

2. Its contribution to social reforms:

Christian education has raised the standards of home life by emphasizing the necessity of equal educational opportunities for boys and girls; by standing for a single moral standard for men and women; by opposing foot-binding, gambling, prostitution, slavery, and the use of opium; by efforts to improve industrial conditions.

3. Its contribution to Chinese nationalism:

Christian education has done much to contribute to the awakening of China's national consciousness through student conferences, lectures, and classes in civics. It has also contributed to the growth of internationalism in China, especially through personal contacts of students with their foreign teachers and friends.

4. Its contribution of able leaders:

Christian educational institutions have produced groups of able leaders trusted alike by Chinese and by the people of other lands. Though comparatively few in number their influence is considerable.

5. Its contribution to the development of character:

Finally these institutions have contributed to the moral and spiritual development of Chinese character. At this time, when through years of oppression and strife the patience and endurance of the Chinese people have been almost exhausted, those who have caught the Christian spirit have met the situation with renewed strength and courage, and with quiet confidence and peace born in communion with God, and are able to face the difficult problems that lie ahead with renewed hope.

II. ITS RELATION TO THE GOVERNMENT SYSTEM OF EDUCATION

Registration of Christian Schools

No subject has received more careful and prolonged consideration on the part of Chinese educators and mission authorities during the past two years than the bearing upon the future of Christian educational institutions in China of the decision of the Chinese authorities to bring all private education under the control of the government.

Regulations governing registration of private schools were first issued by the Peking Government in April, 1921. The real urge to have Christian schools officially recognized by the government did not, however, come until the promulgation by the Peking authorities in November, 1925, of six regulations regarding "Procedure of Recognition of Educational Institutions Established by Funds Contributed by Foreigners." In November, 1926, the Nationalist Government issued a similar set of regulations governing the establishment of all private institutions and increasing pressure was brought to bear upon Christian institutions to register.

Both sets of regulations sought to insure:

1. That all Christian institutions be brought under the control of the educational authorities of the government.

2. That control of all schools be in Chinese hands (with Chinese presidents and principals, and with Chinese majorities on boards of control).

3. That the schools follow government regulations in the matter of curriculum and educational standards.

4. That attendance on religious exercises and classes be voluntary on the part of the student.

During 1927 a number of other sets of regulations were issued by different governments in Hankow and Nanking by provincial and local authorities. Registration under some of these would have proved impossible without surrender of the distinctive purpose of the Christian schools, Several

different dates were fixed by different authorities before which registration was to take place. Conditions were such, however, that in most cases they could not be met within the limits of the time set. Moreover, one could not be certain as to which among the many sets of regulations could be regarded as permanently authoritive.

During a part of 1927, Christian education was very seriously interrupted in certain provinces on account of civil war. By the autumn, however, many schools were able to re-open, and since that time they have been able to carry on in a fairly normal way.

The present attitude of Chinese Christian educators may in the main be summarized as follows:

1. The determination of the Chinese Government to exercise some measure of control over all education carried on in China is eminently reasonable.

2. Notwithstanding the extremely difficult experiences of many Christian schools during the past three years, there is good reason to hope that the Chinese responsible government will not finally impose conditions which will make their continuance as Christian schools impossible.

3. The schools should agree to government requirement to make attendance on religious classes and services voluntary on the part of the student, provided that religious and moral instruction will be adequately given in other ways.

4. In view of the diversity of regulations in the matter of religious worship and teaching, and the fact that some of these are regarded as conflicting with rightful religious liberty, there is no immediate urgency to complete registration. As an evidence, however, of good faith on the part of Christian schools, preliminary steps should be taken toward registration wherever this can be done without a surrender on the part of the schools of their distinctive Christian character.

5. Christian schools should proceed at once to comply with those regulations which raise no difficulty in regard to the Christian character of the school, such as the reconstituting of boards of control so that a majority of the board mem-

bers shall be Chinese, and the appointment of Chinese presidents and principals as heads of the institutions.

(NOTE.—Great progress has already been made along these lines. Of the colleges now open, Lingnan, Nanking, Soochow, and Shanghai have Chinese presidents; Yenching and Chefoo have Chinese vice-presidents; while Ginling and Hangchow have both elected Chinese presidents. Most of the Christian middle schools are now under Chinese principals.)

MAINTENANCE OF CHRISTIAN CHARACTER OF SCHOOLS

Schools founded for the purpose of giving Christian education must possess an effectively Christian character if they are to influence the lives of students in the formation of character after the pattern of Jesus' way of life.

The Christian character of a school is not mainly determined by the Christian tradition of the school, by its relation to any church or denomination, by the amount of Bible teaching that is required, or by the system of required chapel attendance. It is determined by a pervasive Christian spirit and atmosphere which helps the student to understand that the all-important question in life is his personal relation to God; helps him to live a Christian life on the campus; and helps him to decide the great issues of life in accordance with the ideals and standards of Jesus. In the degree to which an institution attains to this ideal may it claim to be Christian.

A. Religious Instruction

Although the Christian character of a school is not primarily determined by the amount of Bible teaching in the school, yet it will be difficult for a school to be Christian and not give the students adequate instruction in the Christian religion. We are not likely to accomplish our object of bringing the students to a vital and saving experience of God as revealed in Christ if we do not make ample use of the Bible, which is the source book of Christian experience, and the only available record of the life and work of Christ.

B. Religious Worship

Worship is communion and fellowship with God. It helps us to know and love Him whom to know is life eternal. It brings insight and vision, and opens the mind to truth and new understanding. It makes available the infinite dynamic of God's own spirit, and issues in unselfish activity and creative human service. It is the medium through which the soul can be remade by its contact with the source of truth, beauty, and goodness. To mould Christian character it is necessary that the young people should be given a constant and regular opportunity of coming under the influence of worship.

C. Religious and Social Activities

The Christian spirit of a school is in no small degree strengthened and promoted by the participation of students in voluntary religious and social activities. The Young Men's and Young Women's Christian Associations, daily vacation Bible schools, half-day schools and night schools for street children, health campaigns, and relief work not only give students opportunities for expression of the Christian spirit and ideals which they are learning in school, but also for learning the secret of helpfulness and coöperation through unselfish service and concerted action.

D. Personal Influence of Teachers

Teachers are the moving spirits of a school. The teachers' beliefs, convictions, conceptions of life, and modes of conduct will cast their unmistakable reflection on the character of the school. The Christian character of a school is insured when its teachers are effectively and contagiously Christian, and when they teach their subjects from the viewpoint of revealing God to their students. Furthermore, character building is a matter of personal contact. The youth are peculiarly susceptible to the inspiration of noble characters. It is rightly said that the highest capacity of young men is that for inspiration. They do not readily take

advice; they resent scolding; they rebel utterly against force; but they yield with the certainty of gravitation to personal influence. The best and most impressive object lessons in character education are, therefore, the personalities of teachers.

E. Influence and Number of Christian Students

While efforts should be made to secure more Christian students for the Christian schools, at least fifty per cent. of the students should be from Christian homes or should be themselves Christians in order to insure the Christian character of the school.

F. Christian Atmosphere

By this we mean an atmosphere in which:

1. The public opinion of teachers and students is Christian.
2. Christian conduct and relationships are normally expressed in everyday life.
3. Group life and activities of the school express themselves in a Christian way.
4. The dynamic of the school expresses itself in helpfulness to others instead of a self-centered attitude.
5. The material surroundings and equipment contribute to Christian inspiration and emotion.

III. THE RELATION OF CHRISTIAN EDUCATION TO THE CHURCH

Relation of Christian Schools to Church Work

The uncertainties in regard to the future of Christian education arising out of the events of the past two years have greatly strengthened the convictions of Chinese Christians that the maintenance and further development of Christian education is essential to the very life of the Church. It is realized to-day as it could not have been when the words were first written by the Burton Commission that

"If Christian education fails, the growing stream of non-Christian education and of anti-Christian influence will submerge the Christian movement or reduce it to a place of minor importance."

The dependence of the Christian movement upon the graduates of its own schools during the difficult period through which the church is passing is evident to all who are acquainted with the facts. Had it not been for the body of men and women who have had the benefit of long periods of instruction in Christian institutions the church would be to-day in a far weaker position.

The Burton Commission was explicit in its statement that "the chief immediate goal of Christian education in China should be the development of a strong Christian community in which Christianity becomes thoroughly naturalized. This purpose should include the numerical increase of the Christian community, but more especially its development in health, economic strength, intelligence, character, and spiritual power. There can be but a limited place for schools which do not contribute to this total task, and increased attention needs to be given to ways and means by which these primary needs of the church may be adequately met."

There is need to-day of retesting the work of our schools, colleges, and professional schools to see to what extent this primary need is being kept in view. Especially important is it that the needs of the Christian community be met through those upon whom, as pastors and religious teachers, must rest the primary responsibility for the religious training of Christians.

Support and Control of Schools by the Church

We should look forward to the time when all Christian educational institutions in China will be under the control of and supported by Chinese Christians. In accordance with government requirements Christian educational institutions are being rapidly transferred to Chinese boards of control.

In the case of elementary and secondary schools the

transfer has generally been to the church direct, either to church boards of education or to local congregations which have accepted responsibility for individual institutions.

In the larger middle schools and in the colleges and universities and professional schools separate boards of directors have been created. There is no absolute uniformity as to the proportion of the members of these boards directly elected by the churches. A considerable proportion of the membership of each board is, however, so appointed.

The financing of the higher educational institutions is now and will remain for some time to come quite beyond the ability of the Chinese Christian community. The continued generous support of friends from abroad is, therefore, still needed and will be greatly appreciated.

Continued financial help is needed also for a part at least of the secondary schools. While most of these could probably be financed in China from fees of students, in many cases such financing would endanger the Christian character of the institution through the necessity of admitting too large a proportion of non-Christian students.

IV. RELIGIOUS EDUCATION

What Constitutes Religious Education?

Religious education in the Christian sense includes all efforts and processes:

1. Which help to bring children and adults into a vital and saving experience of God, as revealed in Christ;
2. Which quicken in them the sense of God as a living reality, so that communion with Him in prayer and worship becomes the controlling factor in life;
3. Which enable them to interpret their growing experience of life in the light of ultimate values;
4. Which develop in them the habit of studying the Holy Scriptures as one of the chief means of sustaining and deepening their spiritual life; and
5. Which establish in them attitudes and habits of Christ-like living in all human relations.

Religious Education in the Church

The churches are failing to reach with any adequate program of religious education their children and youths, as well as their adult membership. While standards of religious teaching have varied widely in different localities, they are for the most part far below what they should be. The rank and file of Christians to-day, in their religious experience, in the acquirement of personal habits of devotion, in their social worship, in their grasp of Christian truth, in the application of the Christian spirit to the solution of problems and needs of the day, in their influence upon community life, stand greatly in need of inspiration and wise guidance.

The situation is not, however, without definite signs of improvement as a result of the experiences of the past few years. The time is ripe for a thorough reconsideration of the whole program of religious education of the Church. In this connection we would call attention to the following points:

1. Present government regulations of registration lay greatly increased responsibility on the Church in the matter of religious education. It is far more important to-day, even than in the past, that all missionaries should receive the best possible training in religious education before coming to China.

2. Prompt steps should be taken to secure a thorough study of the ideals, curricula, teaching, and recruiting of theological colleges and Bible schools in the light of the present and future needs of the Christian churches in China.

3. In the Sunday schools the available teaching material is based largely on lesson helps prepared in the West. From the nature of the case this material is not so well adapted to the needs of China as would be material growing more fully out of the actual experience and based more directly on the needs of the various groups in China. There is urgent need for such a study of the Sunday school situation as will result in providing teaching material better adapted to the development of an indigenous church life.

4. The work of the various young people's societies needs to be restudied with a view to finding means whereby it can be carried on more fully in harmony with tested principles of religious growth, and at the same time be conducted more completely under Chinese executive leadership.

Religious Education in the School

The present tendency of making religious studies and religious services optional in the schools has laid special responsibilities on the Christian educators in China to insure that the Christian schools and colleges shall in fact supply the best possible facilities for religious culture. The charge has been made that Bible study is the most poorly taught subject in the average Christian school; so far as this is true it is a serious indictment. It is a sobering fact that there is much opposition in the school to religious instruction as a part of the required curriculum. It is a still more sobering fact that under an optional system enrolment in religious classes is sometimes small. Even if these conditions should prove to be transient they are a challenge to Christian educators to place an altogether new emphasis on religious training, and to discover what changes are required in subject-matter, qualification of teachers, and technique of instruction.

A. Ways of Improving Content of Religious Education

1. The Bible should be the basis of religious instruction, although such subjects as comparative religion and biographical studies of Christians should also have an important place in it.

2. Religious instruction should take account of the ethical teachings of the sages of China, that they may be stepping-stones to fuller truth.

3. Character-building activities should be included as an important part of religious education.

4. Experts should be engaged to prepare for use in religious education material adapted to the needs of individual schools.

B. Improvement Desired in Methods of Teaching

1. Whether the expository, discussion, research, project, or any other method is used, religious courses should be so taught as to stimulate the students mentally, morally, and spiritually.
2. The Bible should be taught in such a way as to leave with the student a keen sense of its value for daily living and an appetite for further study.

C. Qualification of Teachers

The religious teacher should possess the following qualifications:

1. A natural delight in helping youth to realize its highest possibilities.
2. The capacity to turn his natural love for children and youth to effective and practical account.
3. The power of observation of what is taking place in a growing personality.
4. A thorough knowledge of the Bible and other material on religious training and character building.
5. Good Christian character and deep spiritual experience.

Religious Education in the Home

The Christian home is the foundation of the Christian movement. Here children receive their early training in the formation of character. Here husband and wife assume the responsibility of bringing the entire household under Christian influence by mutual forbearance and respect, by consideration and kindness, by unselfish service and love, by religious practices in Bible study and family prayers.

The following practical measures are proposed for improving religious education in the home:

1. Bible-study classes for men and women under the care of pastors or Biblewomen, where fathers and mothers may receive inspiration for Christian living and training for conducting Bible reading and family prayers.

2. Mother's clubs and similar organizations for discussing the best way of bringing up children.

3. Habits of giving gladly to a good cause inculcated in children.

Study of the Condition Needed

In view of the situation, as briefly outlined above, we believe that the time has come when a commission representing the Chinese churches should be appointed to make a thorough study of the present problems emerging from the various parts of the field of religious education in China, and to carry inspiration and counsel from place to place, in order that local and regional groups may be encouraged to undertake larger and more effective plans for providing religious culture in home, Sunday school, young people's society, pulpit, school, and college. In order that the work of such a commission may produce the largest possible fruitage, ways and means must be found whereby the men and women in China best qualified to serve on such a commission may be set apart for a sufficiently long period of time to insure thorough work. We appeal to the International Missionary Council to give its fullest coöperation in helping to make possible the formation of such a commission and the carrying out of its work at the earliest practicable date.

CHAPTER V

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

FINDINGS ON RELIGIOUS EDUCATION PREPARED FOR THE JERUSALEM MEETING

I. GENERAL CONSIDERATIONS

THE purpose of Christian education in Japan is, as everywhere, the development of Christian character and the relating of it to a Christian world in the making. But the particular conditions under which it is carried on here are: (a) An almost totally reading public. (b) A complete system of public schools, with eight years of compulsory education in subjects both Western and Oriental. (c) A long history of refinement and culture non-Western and non-Christian in its derivation and traditions. (d) A strong family system inculcating a deep reverence for ancestors. (e) A vivid sense of national solidarity and mission, centering in a unique spirit of devotion to the Imperial House. The further deepening of this is one of the aims of the public-school system. (f) Government standardization of all schools, private as well as public. (g) A constitutional guaranty of liberty in religious belief and teaching. It is in terms of this environment and background that Christian education in Japan has been carried on, and must be studied.

Thus far, the strength of Christian education in Japan has been in its emphasis on personality. Its weakness has been its comparative failure to relate itself to the history, customs, thoughts, and life of society at large.

Christian schools have rendered their greatest contribution to the general culture of the country through the life and work of the strong personalities produced in them. They are largely responsible for the wide dissemination of Christian ideas throughout Japanese society. Their specific contribution in educational practice has been in kindergarten

work, in schools for girls and women, and in the subjects of English, music, and physical culture, as well as in demonstrating a comparatively free type of education.

Some of the obstacles which confront Christian educators to-day are: a superficial and narrow patriotism which sometimes takes the form of actual religion (the frequent cases of compulsory attendance of elementary school pupils at local or national shrines is an instance of this); a materialistic, atheistic view of life among educated people; a military spirit induced by feudal traditions, and by the stark realities of life in an armed modern world; a lack of religious interest in many homes; and a secular use of Sunday. In all these matters it is necessary that Christian educators have clear convictions, and that they patiently and sympathetically enlighten public opinion on them.

Christian schools in comparison with government schools show a marked strength in their flexibility of method, power of initiative, and ideals of character building; in providing direct Christian teaching and daily worship, too, they have a distinctive quality. But in point of numbers, in equipment, in ability of teachers, and in quality of student material they are clearly handicapped. Inadequate plants, overcrowding, and poor teaching can and should be remedied by larger financial resources, but if these come as increased mission subsidies for current expense they only serve to strengthen the general impression that the Christian school is an alien institution under foreign initiative, and insufficiently rooted in Japanese society. It is, therefore, necessary to build up adequate endowments for the permanent and independent maintenance of all schools.

The ownership and management by boards of trustees now in operation in a good proportion of schools should be extended as rapidly as possible to include all Christian schools. Financial responsibility should be increasingly laid upon the graduates and upon the community.

The relation of Christian education to evangelism is vital and inseparable. Neither church nor school can maintain a normal life permanently without the other. Each should

take every opportunity of establishing contacts of mutual interchange with the other.

II. CHRISTIAN EDUCATION IN THE HOME

It is of the utmost importance that larger numbers of homes be established in which both parents are Christians. To aid in this Christian pastors and educators should spare no effort to effect marriages of Christians with Christians.

There is a need of more guidance to parents in the matter of proper Christian thinking regarding one's ancestors, one's country, and the world, in order that the child's early attitudes may be right. The work of the National Mothers' Association is to be commended and its influence should be widened, with a larger use of literature. Parents' meetings under the auspices of Christian schools are effective.

Habits of daily devotion, personal and family, should be inculcated, and some distinctively Christian family observances, especially on the Sabbath, encouraged. This should be promoted and guided by the churches.

III. CHRISTIAN EDUCATION IN THE SCHOOLS

In Christian Schools

A. Kindergartens

The present wide-open doors of opportunity in this field should be held open by improving the present schools in personnel and equipment, by increasing their number, and by providing larger facilities for the training of teachers. Contacts with the homes are best maintained by systematic visitation, and through graduates' and parents' organizations.

B. Primary Schools

This field is almost untouched by Christian schools, since it is the period covered by the national system of compulsory public education. It is now thought, however, that there is a need for some Christian primary schools to serve as experiment and demonstration centers for a more free, flexible, en-

lightened, and spiritual type of education than the public schools now provide, thus furnishing a corrective for what are recognized as the weaknesses of the public-school system.

C. Boys' Middle Schools and Girls' Higher Schools

Among all Christian schools these represent the point of highest demand by the public, and perhaps, also, of largest effectiveness. Within the standards set by the Department of Education there is still room for cultural training, Bible teaching, and daily worship. There is, however, need of placing as speedily as possible Japanese men or women of high ability in administrative positions as heads of all these schools, and of largely increasing the number and quality of the Christian members of the faculties.

It is suggested that there should be at least one or more Christian schools that make no effort to conform to government requirements, so as to be quite free to experiment with the latest and best methods of education.

As this is the formative age-period vigorous efforts to enlist and train students in the Christian life are almost always successful, and student religious activities are a natural thing. This work should be more fully organized.

The Bible teaching throughout the entire course should be unified and better graded. Inasmuch as the principal is usually the teacher of the prescribed course in ethics, the subject which is most likely to lead to a dualism and confusion of thought in relation to Christian ideas, and since his prestige as a teacher is higher than that of any others of the faculty, it is desirable that he be a teacher of the Bible wherever possible.

If government recognition could be obtained, one or more middle schools should establish a one- or two-year course for training teachers of primary schools. This would render an enormous service in spreading Christian ideals.

D. Higher Schools and Universities

The present Christian schools of higher grade are largely limited in their range to general culture, theology, business,

and English normal courses. It is most urgent that wider courses be offered under Christian auspices, so that the other professions and occupations may be leavened with Christian thinking; and also so that qualified Christian teachers in subjects such as science, mathematics, Oriental history, and literature may be trained and given to the teaching staffs of not only Christian middle schools, but of the government schools as well.

In order to do this adequately joint action is necessary: either a federation of existing colleges, or else at least one thoroughly equipped central Christian university. Such an institution should offer courses including all that go to make up the quota of a complete Imperial university.

There should be full provision made in this for co-education: it being apparently impracticable in the lower grades as at present standardized.

E. Theological and Bible Training Schools

Standing midway between church and school in affiliation and function these institutions face the problem of harmonizing high educational ideals with the specific training of church workers: and this with small student bodies, and with no financial self-support. In the present schools there is need for a wider range of curriculum, providing for the training of various sorts of specialists in church leadership and in religious education, as well as in social welfare and reform. There is need of facilities for research and post-graduate study for the most highly trained religious thinkers. At the same time there is conspicuous need of suitable training for evangelists with but moderate educational qualifications, and for lay workers. Present-day requirements in the training of religious workers are far beyond the resources of any one church or institution to meet, and conference and coöperation are much needed.

The existing schools are already grouped largely in two centers, East and West, and it is highly desirable that they, either by corporate union or by a plan of federation, so assemble their forces as to provide in each of these two regions

one theological and Bible training center of highest quality.

Certain present-day experiments in co-education should be further continued.

F. Supplementary School Faculties

Much commendable work is being done, and should be further developed in night schools, Young Men's Christian Association vocational courses, extension and correspondence courses, and summer conferences, training courses, and camps. Especially significant is the founding under Christian auspices of a middle school for working men in Tokyo and of a school in Osaka for training men to deal with the economic and industrial problems of farm life.

IV. RELIGIOUS WORK AMONG STUDENTS OF NON-CHRISTIAN SCHOOLS

A splendid beginning has been made in the establishment of Christian hostels and clubs adjacent to public and private non-Christian schools. This field of service invites wide extension.

Opportunities to teach Bible classes of students or teachers in these schools should be further sought by pastors and missionaries.

The formation of Christian student organizations and the promotion of their activities should be encouraged.

A beginning in week-day religious education has been made in Tokyo, where certain public schools are incorporating in their curricula with full credits Christian teaching carried on by authorized church workers. This should have every encouragement, and should be but the beginning of a wide extension of similar arrangements throughout the country.

V. EDUCATION THROUGH THE CHURCH

The church school is and should be the center of the religious education program of the church. It is here that the

church should focus its direct Christian teaching upon all age and social groups. Here the groundwork of Christian thinking for the next generation must be laid. Here the first indications of potential leadership-qualities must be discovered and developed in the young people. Here actual expression must be given to the early religious experiences in programs of service and work. Here flexible orders of worship suited to the growing religious feelings and ideas must be provided. Here, while in early years, the oncoming generation must be fastened for life to the church by an intelligent loyalty. Some of the specific present needs are:

1. More emphasis should be put upon the home department as a means of establishing contacts with the home and parents of the child at the beginning of the educational process.

2. The teaching in the primary grades should include an application of Christian principles to the questions of patriotism, national history, duties toward ancestors, significance of the shrines and festivals, non-Christian traditional observances and customs, and such other matters as are taught these same children in the elementary public school.

3. Special efforts should be made to enlist and hold the interest of boys of this age. Clubs and organized activities should be encouraged.

4. The idea that the church school is for young children only should give place to an added emphasis on the teaching of young people and adults. An active program of Christian service should be provided in order to keep interest vital. Special attention should be given to such subjects of study as relations of sexes, ideals of marriage, the establishment and maintenance of the Christian home, the Christian as a citizen, business ideals and practice, choice of life work, and similar matters of immediate concern to young people of this age.

5. Teacher training should be much improved and extended, as the lack of a sufficient number of qualified teachers is the most keenly felt need to-day.

6. Equipment should be modernized, grading done, and

higher educational standards attempted in the ordinary Sunday school.

7. Daily vacation Bible schools where attempted have proved successful.

VI. THE PASTOR'S FUNCTION AS TEACHER

1. If the teaching element were larger and more constant in the average sermon the Christian community would be better trained in Christian thinking and conduct.

2. Both before and after baptism there should be more thorough religious teaching of new Christians.

3. The pastor should inspire and direct systematic Bible study within the various church groups, such as young people's societies, and women's organizations.

VII. CHRISTIAN EDUCATION IN SOCIETY

Christian Literature is of the utmost importance. The work of the Christian Literature Society is to be commended and supported. In the production of books, authors of first rank should be enlisted. In their distribution some men of large experience and ability are greatly needed.

The wide circulation of the Bible continues to be essential to the formation of public opinion toward Christianity, and to the establishing of people in a Christian way of life.

Newspaper evangelism where tried has proved itself of great value, and it should be developed on a larger scale. The use of the secular press, circulating libraries, extension reading courses, and standard forms of worship issued by correspondence, all have far-reaching influence.

The systematic use of radio broadcasting is an opportunity that should be claimed by the Christian forces.

Lectures and public meetings addressed by well-known Japanese, as well as by Christian leaders visiting from abroad, should be conducted on a wider scale.

CHAPTER VI

CHRISTIAN EDUCATION IN AFRICA

RECOMMENDATIONS AND RESOLUTIONS OF THE INTERNATIONAL CONFERENCE AT LE ZOUTE, BELGIUM, SEPTEMBER 14–21, 1926[1]

I. THE CHRISTIAN IDEAL OF EDUCATION

MANY definitions of the aim of education are being offered to-day which the Conference could accept as true and valuable in themselves, as consistent with the religion it professes, and as peculiarly relevant to this age and the conditions existing in Africa; but all together these would form only a partial statement and come far short of the height and breadth of the Christian ideal of education. The members of the Conference see in Jesus Christ all the elements of human greatness meeting in the perfection of grace and truth. To have the mind of Christ is, in their estimation, the mark of maturity for any man. This Conference, therefore, regards Christ-likeness as the supreme moral achievement, and to fashion character after the pattern of Christ is to them that definition of the aim of education which, traced out in all its implications, is felt by the consent of our whole nature to be at once the highest and the most comprehensive.

The following outline of recommendations and proposals is inspired and governed throughout by this faith and conviction.

II. POLICY

Inasmuch as native education in Africa is a coöperative undertaking in which governments, missions, natives, and the non-official European community are all concerned, the Conference, while recognizing that conditions differ in

[1] Smith, Edwin W., *The Christian Mission in Africa.* A Study based on the Proceedings of the International Conference at Le Zoute, Belgium, September 14–21, 1926, New York: International Missionary Council, 1926, pp. 109–16.

various parts of the continent, offers the following general recommendations regarding the distribution of educational effort at the present time.

1. The formulation and general direction of educational policy, the general administration of the educational system, and the supervision of all educational institutions are among the proper functions of government.

To advise and assist the government in the functions mentioned above, and to secure coöperation among all the bodies concerned with native education, there should be established in each territory, as has already been done in many cases, an Advisory Board of Education on which government, missionaries, Africans, and the European non-official community are represented. Provision should be made for regular and special meetings of the Advisory Board.

2. While the right of government to inspect schools is acknowledged, inspectors of native schools should be competent educators, in sympathy with missionary effort, and able to speak one or more of the native languages current in their circuits.

3. To improve the work of existing schools and especially village schools, to relate the work of the schools closely to the needs of the community, and to promote the health and general well-being of the people, visiting teachers of the Jeanes[1] type, both men and women, should be appointed. These teachers should ordinarily be trained at a central institution controlled by a governing body on which missionaries are adequately represented. These visiting teachers should work under the direction of the missions, or (in exceptional circumstances) under the government.

4. Under the particular conditions obtaining in Africa the special responsibility of missions and of the native church seems to lie in the field of village, central village, intermediate and secondary schools, and in particular in the training of teachers, and it is desirable that these branches of education should be entrusted to them so far as it is possible

[1] See: *Education in East Africa:* Report of the Second African Education Commission, pp. 54–6.

for them to undertake the work. In places where for any reason the missions are unable to provide adequate education of this nature, or to maintain such education at a sufficiently high standard, it will be necessary for the government to provide this type of education also.

5. Higher and technical instruction such as that given in colleges and advanced industrial, agricultural, and medical institutions should, under present conditions, ordinarily be conducted by the government through the agency of governing bodies on which missionaries are represented. This, however, should not prevent missions or united groups of missions from conducting such colleges and institutions, provided they conform to conditions laid down by the government.

6. The extent to which missions can share in the task of education will depend upon the financial assistance provided by the government. Such provision should be made on bases to be determined in consultation with the Advisory Boards.

7. In cases where the government undertakes such school work as is ordinarily undertaken by missions, the expenditure on the government schools and the grants paid to aided schools should be so adjusted as to secure for the latter equal opportunity of attaining the same standard of efficiency as is aimed at in schools under the direct control of government working under similar circumstances.

8. Inasmuch as the funds for native education, apart from the missionary and church contributions, will as a rule be derived from either the general revenue of the country (including the native tax), or from special cesses or levies imposed upon particular districts or tribes, the Conference is of opinion that the best policy is to regard the general revenue of the country as the main source for educational grants and expenditure, and that the money derived from this source should in time be sufficient to put an elementary education within the reach of all native children. In order to provide additional educational facilities, native chiefs or councils and other local governing bodies should be en-

couraged to supplement the amount of money derived from the native tax or general revenue. Such local contributions should ordinarily be expended in the districts in which they are raised.

III. CURRICULUM

The curriculum of all types of schools should be drawn up with complete awareness of the life of the community. Character development based on religion should be the coloring of every educational activity. Hygiene and health should be emphasized, not only in the practice of the school and home but in the reading, writing, and arithmetic of the school. Agriculture and industry should be taught in the classroom as well as practised in the field and workshop. The building up of a sound home-life should receive consideration in the school as well as be exemplified in the home, and the value of recreation should be taught by both practice and precept. In higher institutions, which should aim at the training of men and women as leaders of their people, the curricula should be based on the same fundamental principles, together with an historic and comparative treatment of civics or citizenship, economics, and the development of civilization.

If it be true that "the greatest importance must be attached to religious teaching and moral instruction" and that "both in schools and in training colleges they should be accorded an equal standing with secular subjects,"[1] it is essential that adequate provision should be made in government codes and curricula for sufficient time for religious instruction during school hours, and particularly for the training of the teacher to give such instruction.

IV. EDUCATION OF WOMEN AND GIRLS

In all these resolutions dealing with education we have had in view the absolute necessity of the education of women

[1] *Education Policy in British Tropical Africa:* Memorandum sub-

and girls being developed simultaneously and in full co-ordination with that of boys. This will involve among other things:

1. The gradual creation of an adequate staff of women inspectors of schools.
2. Mutual consultation in regard to program and curricula of boys' and girls' schools.
3. In some places a completely new emphasis upon the education of women and girls.

We therefore suggest that the International Missionary Council be asked to set up a commission or committee to help and advise those engaged in the education of women and girls.

V. THE MEDIUM OF INSTRUCTION

For educational and other reasons education should be conducted through the medium of the vernacular at least during the early stages of the school life of the child. In Africa, as well as in other parts of the world where there are very small language-groups, it may not be possible to give full effect to this accepted principle, and in such cases the language of a neighboring large group might with advantage be made the medium of instruction for the smaller, provided that it is acceptable to them. No attempt should, however, be made to impose upon larger language units any African so-called *lingua franca*.

Instruction through the medium of the native language should be the rule for all subjects in the primary stages of instruction (extending ordinarily through the first three or four years of school life) and for some subjects throughout the whole school life of the child, attention being directed in the higher classes to the grammatical structure and the literature of the language.

In classes beyond the primary stages the teaching of a European language should be begun in order to enable the

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mitted to the Secretary of State for the Colonies by the Advisory Committee on Native Education, p. 4.

pupils to meet the situation arising from the rapidly increasing contacts with European civilizations, to profit by them, and on their part to make a full African contribution to the shaping of a developing society.

VI. RELIGIOUS EDUCATION

The need for giving to Africa an education which is based upon religion, and which in all its parts is infused with religion, is vital to the missionary cause. It is also one of the chief reasons why both governments and missions are convinced that missionary coöperation is essential in the education of Africa. This being so, it is obvious that the missionary body must see to it that the religious instruction and practice of its schools is raised to the highest possible level of efficiency.

To this end we propose that the International Missionary Council shall set up an *ad-hoc* commission whose task it shall be, in consultation with existing agencies, to survey the whole field of religious education in Africa, and to advise the various societies thereon.

In order that this body may at once turn its attention to those questions which are most exercising the minds of the missionary body in the matter of religious education we submit the following suggestions as a starting-point for their deliberations:

1. We desire that a clear statement should be made concerning the aim of religious education, and that the missionary body should be assisted to discover wherein their present theory and practice of religious education succeeds or fails in the attainment of this aim.

2. If, as we expect, in the pursuance of this aim the content of our own religious education will be found to include (a) the transmission and development of religious knowledge, (b) the translation of such religious knowledge into ethical practice, and (c) its relation to worship, we ask that this commission shall include in its report reference to the following points:

a. The general technique of religious instruction.

b. Special problems related to the teaching of the Holy Scriptures, naturally including among these the question of graded syllabuses and appropriate literature.

c. The methods through which theoretical instruction can be immediately and inevitably related to appropriate expression in the life of the individual and community.

d. The place of worship in the life of the school and the possibilities that exist for training in worship.

In all these matters we ask that the subjects may be reviewed not only from the standpoint of psychology and pedagogy, but also from that of sociology.

3. And believing as we do that although special classroom periods are essential in religious instruction, yet such periods of instruction will be of little value unless religion colors the whole curriculum, and not only the whole curriculum but the whole life and activity of the school. We ask for special study of the religious implications of the school as a community center and the kind of practice which is essential if these religious implications are to be made actual in the life and work of the school.

4. In all these suggestions we ask that the commission shall have very clearly in mind the problems of the little non-residential village schools as well as those of central schools, boarding schools, and training institutions, and that the educational influences of the home may not be neglected.

5. We suggest further that help is needed not only in respect of the actual content of religious education under varying conditions, but also concerning the methods by which such training of missionaries and teachers can be devised and put into execution, so as to secure that this content is preserved and such supervision on the field exercised as shall make improvement in religious education on the lines suggested progressive and assured.

6. It is urged further that this commission shall conceive it to be part of its duty to set in motion forces which shall lead to the production of such literature, or the utilization

of appropriate literature, if such exists, as shall be deemed by them to be necessary in the pursuance of the policy of religious education which they advise.

7. In the pursuance of the work of such a commission we deem it probable that any effective survey of religious education in Africa, still more any large change of policy in religious education in Africa, will involve the setting apart by the missionary body in each of the several principal areas in Africa of some person or some group to undertake the specific task of studying the local problems of religious education and encouraging experiments in this field.

VII. CONCLUSION

The Conference would conclude this statement as it began. All those measures which are here proposed—the willing and loyal coöperation with governments and all the agencies of a properly constituted society, the setting up of boards and councils, the drafting of codes and curricula, the establishment of schools and colleges, the appointment of supervisors and other educational officers, the relation of a village school to the activities of the rural community and the emphasis on instruction not in word only but indeed and truth, the training of teachers, and the preparation of suitable textbooks—are nothing more, and nothing less, than means to one end, uniting Africa to the whole world of men.

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ, that we may be no longer children."

Part Three

THE COUNCIL'S DISCUSSION

The discussion in the plenary sessions of the whole Council was opened by two addresses by Dr. Luther A. Weigle and Canon C. E. Raven, which are reported here in full. The summary and interpretation by Canon Raven of the discussion which followed is based upon the notes of the recording secretaries. These notes were not verbatim, but the report of each speech was submitted to the speaker for approval. The general discussion by the Council as a whole was followed by five sectional meetings dealing respectively with The Mutual Relations of Religion and Education, The Making of Curricula and Programs for Christian Education, The Training of Teachers for Christian Religious Education, National Systems of Education and Religious Education, and Religious Training in the Home. In these sectional meetings the delegates from various countries exchanged information and experience and otherwise continued the discussion begun in the plenary session. The points brought out in these sectional groups are covered by the comments from the field and more especially by the statement adopted by the Council. The reader's attention is called also to the address by Professor William E. Hocking on "Psychological Conditions for Growth in Religious Faith," which is published in Volume VIII.

CHAPTER VII

CHRISTIAN RELIGIOUS EDUCATION

The Reverend Luther A. Weigle, D.D., Ph.D., L.H.D.

I. OUR SUBJECT IS CHRISTIAN RELIGIOUS EDUCATION

THAT phrase contains three words, each of which has been placed there designedly.

Christian Religious Education

There are presumably psychological laws which are operative and educational procedures which are available for the teaching of any religion. We are not here seeking, however, to define this common, minimum ground. We are concerned with the teaching of the Christian religion. We are free to describe psychological laws and educational procedures, therefore, as these find setting and meaning in the type of life which Christ lived and made possible for us, and in the conception of the universe—the Gospel of God—which He taught and incarnated.

Christian *Religious* Education

Our primary problem is not the familiar question of policy: Shall Christian missions conduct schools and colleges? but the further, more searching question: How may the Christian religion be most effectively taught in whatever schools or colleges are maintained? This, moreover, is part of the wider question of how the Christian religion may be most effectively taught, not only in schools and colleges, but in churches and homes and communities.

The meaning and aim of Christian religious education have been thus described in the preliminary paper upon this subject: "Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a

natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

It may be objected that this aim is too large, that it is a description of the aim of the Church itself. The answer is that it is deliberately so intended. The whole life of the Church is indeed, from one point of view, an educational enterprise. There are educative ways, and there are non-educative ways, of undertaking any and all of the activities of a church or mission. The educative ways are distinguished by their emphasis upon learning, upon the expanding experience of the learner, upon continuity, progress, and growth in grace, and upon the development of free, intelligent, responsible persons, able and fit to stand upon their own feet in the presence of their fellow men, to know God in their own souls, and to draw for themselves upon the infinite resources of His grace. The non-educative ways I will not pause to describe.

Christian Religious *Education*

The problems here to be raised are educational problems, rather than ecclesiastical, merely, or propagandist. They are involved in the question: How can the Christian religion be made an integral part and a supreme motive in the whole of the education of childhood, youth, and adult life?

II. EDUCATION AND RELIGION BELONG TOGETHER

Each finds its complete realization only in the other. In the deepest and truest sense education and religion have a common end and purpose—that which Jesus expressed when He said: "I am come that they may have life and have it abundantly."

Without religion, education remains incomplete and defective. It falls short of its full end. Education may be a menace if it does not issue in the development of character; and character is most surely established only when it is undergirded and sustained by the faith that the universe itself is moral, the expression of the creative purpose of a God whose will it is to conserve such values as are fit to be eternal.

Without education, religion condemns itself to a continual battle, not only against what is worst in human nature and life, but against much that is best. It turns its face toward ignorance and superstition. It exposes itself to the shifting winds of current opinion and passing circumstance.

So close is this normal, natural relationship between education and religion that when for any reason they become sundered they begin to be rivals. Some in the name of religion decry science, and some in the name of education forsake religious faith. It is just because education and religion belong together, because they have so much in common, that when sundered they clash.

III. EDUCATION AND RELIGION ARE TOO GENERALLY SUNDERED THROUGHOUT THE WORLD TO-DAY

The fact of the separation of education and religion which so obviously characterizes our time, I shall not stop to substantiate. Most of you recognize this fact. The causes for it are many and varied. Let us think briefly of three of these causes: (1) the assumption by the State of the control of education; (2) the prevalent materialism and pragmatism; (3) the churches' lack of a teaching purpose and method.

State Control of Education

The increasing assumption by the State of the control of education has been accompanied by a disposition to slight or ignore the religious factors in education. This tendency is world-wide, though it manifests itself in diverse forms in

different countries. Let me speak of the experience of my own country, the United States of America. I think most of you will recognize that, however different the situation in your country, we all are facing, in some form or other, a common problem—a problem involved in the growth and increasing secularization of State-controlled systems of education.

In the United States we have entrusted the education of our children almost wholly to a system of free, tax-supported, public-controlled schools. More than ninety-two per cent. of the children of the United States attend these schools. When you consider that the remaining group—a fraction over seven per cent.—includes all of the children of the Roman Catholic Church who are enrolled in its parochial schools, you will see that the part played by private and parochial schools in the elementary education of other than Catholic citizens is very small indeed. America believes in the public schools.

Yet we have almost completely stripped these schools of religious elements. In somewhat more than half of the communities of the United States, the custom persists of reading a few verses from the Bible and repeating the Lord's Prayer at the opening of each day's session. In some of the States this is required by law. But with this exception, the teaching of religion has disappeared from the public schools; and their program and curriculum afford no conscious recognition of the part that religion has played and is playing in the life of humanity.

This does not mean that the American people are indifferent or hostile to religion, or that there has been a purposed movement to take religion out of the schools. The secularization of public education has been incidental rather than purposed. It has been a by-product of the working out of the principle of public responsibility for education and the principle of religious freedom under the conditions of sectarian competition. Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the

program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place.

Paradoxical as it may seem, it was not infidels or atheists who thus stripped our schools of religious teaching. It was folk who spoke in the name of religion, and in the interest of some particular brand of religious orthodoxy. Adherents of all faiths in America have been more concerned to see to it that the public schools should not contain any element to which they could object, than they have been to conserve in these schools the great fundamental principles of religion and morals upon which they agree.

The result has been that in some States teachers in the public schools are afraid even to use words that have religious connotations. Some time ago a teacher was telling about the Easter season, which she described as expressive of the delights of returning spring. A child asked, "Why, teacher, is that all that Easter means?" To which the teacher replied, "No, some people think it means more than that, but you will have to ask your father or your minister to tell you what it is." In one of our great cities formal objection was made to the observance of Christmas, in any form, by the public schools; and the objection failed to be sustained only because the superintendent of schools was able to point out that the Christmas tree, the Yule log, and the mistletoe have a history among the Teutonic tribes, which antedates the Christian era!

This is a far from satisfactory situation. It is, indeed, fraught with danger. The silence of the school and the inhibition of teachers with respect to religion convey to children a powerful condemnatory suggestion. Religion is inevitably discredited in their minds. They are driven toward the conclusion that religion is negligible, or unimportant, or irrelevant to the real business of life.

"The greatest danger of politically guided education," writes Professor Hocking in a notable passage which is quoted in our preliminary paper, "particularly in democracies which feel themselves obliged in their educational enter-

prises to cancel out against one another the divergent opinions of various parties, is that the best places will be left blank, because it is on the most vital matters that men most differ."

We must keep sectarianism out of our State-supported public schools. But that does not necessitate the exclusion of religion. We must not surrender the public schools to the sectarianism of irreligion.

I believe in the principle of religious freedom and in the separation of Church and State. But the separation of Church and State, with respect to education, must not be so construed as to make of the schools of the State seed-plots of non-religion or atheism. So to do is not to protect and conserve, but to transgress the principle of religious freedom. I have the right, as an American citizen and a parent, to demand that the schools of the State shall neither actively teach nor tacitly suggest to my children that religious faith is without truth or worth.

The separation of Church and State refers to separation of control. It means that neither shall the Church control the State, nor the State control the Church. But separation of control does not preclude coöperation in action. Experiments in such coöperation are now in progress, in various sections of the United States, which encourage the hope that in time we shall find a solution for the baffling problem which I have thus briefly set before you.

I make no attempt, for lack of time, to describe the varying situations in the countries here represented. Each of you understands the situation in his own nation, and recognizes whether it is traveling, and how far it has gone, upon the road toward the complete secularization of public education. In general, the rise and development of nationalism in education and the growth of the spirit, ideals, and institutions of democracy have inclined the countries of the world, throughout the last hundred years, in the direction indicated. We are facing, in various forms and diverse ways, a common problem.

Let me add one point that is sometimes forgotten. Despite all their emphasis upon the principle of public responsi-

bility for education, the people of the United States have never assented, and there is no likelihood that they will ever assent, to the idea that the State may rightfully exercise a monopoly of education. Private and parochial schools are free to exist and flourish among us, and attendance upon these schools is regarded as complying with the compulsory education laws. Their teachers, moreover, are free to teach the full range of religious faith.

The Prevalent Materialism and Pragmatism

A second potent cause of the present divorce between education and religion is the prevalent materialism and pragmatism of our time. By materialism I mean the tendency to find the primary values in things; by pragmatism, the tendency to define truth in terms of desire and satisfaction. The widespread prevalence of these tendencies is well described in the paper by Professor Rufus M. Jones on "Secular Civilization."[1] I confess that I am sorry that the subject of the paper was so phrased, and sorry that its author attributes the irreligion of our time so largely to "science," using this term in a loose way which does not discriminate between science itself and an illegitimate extension of scientific concepts into a naturalistic philosophy. We are not here to tilt against civilization or against science. Our enemy is not civilization, but secularism; not science, but materialism; not the scientific temper and method, but a naturalism which acknowledges no higher standards than human opinion and desire.

Never since the early centuries has this enemy of the Christian faith seemed more powerful and menacing than now. Folk have always wanted to do what they please, when they please, and where they please. But to-day they claim such license as a matter of right, and find plausible rationalizations and pseudo-sanctions of their conduct, not only in the ethics of Nietzsche and the politics of militarism, but in such ebullitions of the "modern" mind as the be-

[1] See: Vol. I, Chapter VIII.

havioristic psychology of John B. Watson, the psychoanalytic methodology of Sigmund Freud, and the free-love philosophy of Bertrand Russell. Professor George A. Coe has recently written a striking book on *What Ails Our Youth?*—in which he finds, quite rightly, that nothing ails them except that they are reacting in perfectly natural ways to conditions for which we, their elders, are responsible. When the older generation is motor-mad, radio-ragged, jumping with jazz, and hungry with lust, we cannot blame the children if they travel faster and farther along the same road.

The Churches' Lack of a Teaching Purpose and Method

A third cause of the present separation between education and religion is the failure of the churches to conceive their life in religious-educational terms and to maintain a teaching purpose and sound teaching methods. Let me give just one example. In 1872 the International Uniform Sunday School Lessons were begun. Since that time, throughout most of the Protestant churches, we have assumed that if all, from youngest to oldest, will but study the same twelve verses of Scripture in each given week, and will thus move in solid phalanx at lockstep through the Bible, we are doing about all that can be expected for the religious education of our children. God forgive us! One of my friends has told how he and his wife took their four-year-old boy to Sunday school for the first time, with high hopes in their hearts, only to find that the lesson for that Sunday was about whose wife a woman would be in the resurrection if she had married seven men. That was the beginning of that boy's religious education, in so far as it depended upon the Church's effort!

IV. THE WAY OUT LIES WITH THE CHURCHES

They must experience an educational awakening. We need, above all else, a revival of the teaching function of the

Church. The Body of Christ must conceive its own life and work in educative terms, and must understand that its service to the world it seeks to save is in part an educational service.

To the problems involved in this revival of the teaching function of the Church—a revival which is already well under way—we are to address ourselves in these days together. Let me make just two statements which we should have clearly in mind as we undertake the discussion of these problems.

The first is that modern educational theory lends itself to the fulfilment of the Christian purpose. Its general trend is in the direction of such conceptions of personality, such recognition of the worth of personality, and such methods of dealing with growing persons, as lend themselves readily to the realization of Christian educational ideals. No longer material-centered merely, modern education gives primary consideration to the development of the child, and seeks to afford to the child a fellowship of experience that is educationally enriching. The teacher is no longer a task-master, but a leader, interpreter, friend, and inspirer. See how like this is to the spirit of Christ, how easily such educational methods may be used in His service! Modern education is increasingly personality-centered; through it the churches may be helped to gain a vision of Christian religious education that is more deeply and truly Christ-centered.

Finally, the newer conceptions of education help us to transcend the old, false antithesis between evangelism and religious education. Evangelism is barren if it be without educative result; religious education that is not evangelistic is not Christian. I am unwilling to surrender the term "religious education" to the few who conceive it as a mere educing of natural good, and fail to acknowledge its ultimate dependence upon the Spirit of God. And I will not surrender the term "evangelism" to itinerant revivalists or even to preachers. Evangel means gospel. The term rightly refers not to a particular method, but to the content of the Christian message and the character of the Christian

motive. Any method whereby the Gospel of Jesus Christ is brought to bear in effective, saving power upon the lives of people, old or young, men, women, or children, is rightly to be termed evangelistic. Not evangelism or religious education but evangelism through Christian religious education is the need of the world to-day.

CHAPTER VIII

TEACHING METHODS OF JESUS

Canon Charles E. Raven, D.D.

I. INTRODUCTION

IF the principles in the preliminary paper prepared for the Jerusalem Meeting were to be put into force immediately, the educational systems of the so-called Christian nations would be changed radically. If they had been in force when I was young, people like me would have been spared years of misunderstanding and misery, and many false ideas concerning God and the world. There is one point in the paper which I should like to have seen strengthened and extended. It does not sufficiently face the problem of the adaptation of the various stages of Christian education to the growth of the pupil. I think that we could gain help for this if we modeled our whole method of teaching on the example of our Lord Jesus Christ.

It is one of the great gains of our new study of the Gospels that we no longer look only at isolated texts and incidents, but regard them as giving a coherent account of the method by which the Son of Man trained a handful of raw material from Galilee for the experience of Pentecost. Christians can now see the phases by which men are prepared for the liberation in them of the power of God. We should take these phases unhesitatingly as a guidance for our religious education.

Before attempting to survey the teaching method of Jesus I should like to remove the only objection which is likely to be raised. Men are apt to assume that because Jesus came to adult Jews, therefore the methods He used are not appropriate to juveniles of other cults and environment. We could easily over-estimate the difference, although I should be the last to depreciate the value of the Jewish heritage. It had three great gifts:

1. A sense of solidarity with the chosen people of God.

2. The moral and ethical discipline of obedience to the law.

3. The practice of public worship in the fear of the Lord.

But these three elements are common to every child of God. Every child is born into a social order, is confronted with prohibitions and taboos, and has innately within him a sense of the numinous, a feeling of awe. It was the most earnest believers in the old ways, whose acceptance of them had hardened into Pharisaism, upon whom Jesus made no impression and who had rewarded Him with the Cross.

II. STAGES OF CHRIST'S EDUCATIONAL METHOD

I want to put the stages of Christ's educational methods before you.

The Phase of the Public Ministry

During this phase He proclaimed the Gospel of the Kingdom. In it men noted most of all the authority of the teacher. He was creating an atmosphere, giving them a new view of the Kingdom of God with all that this Kingdom implied. Jesus did not attack the errors and limitations of His hearers—it seems evident that to begin with a condemnation of heathenism is both psychologically unsound and morally unjustifiable. Rather He took what a man's past heritage had to give and (to use the modern jargon) sublimated it: He showed what was hidden within it and gave that man a new, fuller, and more splendid vision of God, a new way of religion, a new richness of fellowship in the blessed community.

A paralytic man came to Him with his mind full of the thought of the vengeance of God. He felt that it was sin that was creating the insuperable barrier between him and God. Jesus said: "Child, thy sins be forgiven thee," and the man rose and walked. Jesus put him face to face with God: He relieved the repression, He combed out the complex, and the man arose. The method of Jesus was syn-

thetic, not syncretistic; syncretism is not the same thing as synthesis. His Gospel was new; and the new wine could never be put into the old wine-skins, nor could they tear a patch off the new robe and sew it on to old clothes. To have the minds of our pupils opened up towards God, to create the sense of family life in God—is not that what every home and nursery school ought to be doing?

The Second Phase: The Period of Curiosity

When the hostility of the Rabbis made public teaching difficult, He chose twelve and adopted the method of parables. We ought to pay attention to the significance of the parable of the sower as used for a great public address. Most of us would have outlined a program of religious reform or of world-wide evangelism. Jesus said: "The sower went out to sow." No wonder the disciples were bewildered. Men had associated the idea of God with narrow and unworthy concepts. He set them free by associating religion with the common things of life—with the fact of a woman baking bread; a merchant seeking for pearls; a speculator gambling in land. When they had seen a vision of God in relation to any one thing, thereafter that thing was sacred. His was the project method in education.

During this second phase Jesus gave His disciples a period of service. He sent out twelve to put into practice what they had apprehended. He told them to go where they liked, go to the first house they came to, and then afterwards to return to Him again. This phase corresponds to the period of curiosity and questioning and the expansion of life between the ages of eight and twelve in the West. So far, Jesus had not introduced His disciples to the conception of His divinity.

The Third Phase: Discovery

The third phase opened with something that we ought to place in the early flowering of adolescence, when the pupil should be confronted with God's supreme parable, not the parable of the sower, but that which conveys the only

perfect interpretation of His nature in terms of our speech, the Son of Man. Jesus addressed to His disciples the question: "Whom say ye that I am?" They confessed Him, and at the subsequent transfiguration saw Him as He was. They were led on from the experience of friendship to the discovery of His uniqueness. Surely this is the right and normal order for us to-day. When we begin with terms of metaphysics or dogma about the divinity of Jesus and so create a sense that He is not for us, He is removed at once to a realm of mythology where, for so many of us, He still stands.

The Period of Re-evaluation

After that, there followed the phase when everything that was of value was transformed in the light of the new knowledge of reality; the sense of the uniqueness of Jesus led on to the sense of His universality. He set His disciples to rethink their idea of God, of mankind, and of suffering. In the parables of the prodigal son, the talents, the wicked husbandman, He was training them to see the universality of the Spirit of Jesus, which is the Spirit of God. This is the time to take all the problems of the social, international, industrial, and personal life into our education, to bring to our pupils the concept of a Christ-centered world, and, therefore, the necessity for a Christ-centered life.

Rebirth

There is another stage that comes to every one of us. Sooner or later men have to learn the lesson of failure, to come to the experience of the Cross and through repentance enter into a rebirth. Unless that experience is accepted there will be no resurrection for the Church of God; unless we find Calvary as we have never found it before we shall fail.

III. THREE MAIN NOTES

In such a method of teaching there are three main notes: (1) Jesus was concerned with life and with the whole man;

(2) Jesus was concerned with freedom; He left the disciples to discover for themselves: "He that hath ears to hear, let him hear"; (3) there was the note of fellowship. It was all done within a close community. He took them with Him that they might know Him and give themselves to one another. It is only in a fellowship that educational processes can take place.

CHAPTER IX

SUMMARY OF THE COUNCIL'S DISCUSSION

Canon Charles E. Raven, D.D.

THE opening speeches on religious education were followed by a discussion which, despite the vast size of the subject and the comparative shortness of time available, in fact covered most of the ground. Here, as elsewhere in the conference, it was remarkable that speakers chosen out of a large number of aspirants, and not attempting to answer one another, should have yet contributed to produce a result of such consistency and completeness. Making all allowance for differences of race and environment, outlook and experience, the speeches testified to the unanimity of the gathering, and to the possibility of a simultaneous advance all over the mission field towards agreed and yet radical reforms.

The main lines of the group work and of the report presented to the conference were opened up in the meeting of the Council as a whole. Its chief elements may be summarized as follows:

I. THE CONTENT OF RELIGIOUS EDUCATION

"Modern pedagogy in the service of Jesus—that would be a result of our conference which would bring blessing and help also to the home work of our churches and schools." So Dr. Eberhard summed up our aspirations at the close of the speech in which he opened the discussion. Very wisely he had previously sounded for us a note of warning. While "we cannot be too progressive or up-to-date in what we do in our training of character and mind, we cannot be too firm and final in our principles"; and if so, we must be clear as to the human material that we desire to educate.

"Modern pedagogy starts from the idea of the autonomous man, who sets himself up as the only reality, the norm by which all things can be measured, and does not notice how

through this self-glorification he loses a final highest aim in life and cannot achieve a true social life." So far as such a concept leaves room for religion it is only for a religion of Immanence, "an intellectual affair for the intellectual élite, not salvation of the soul."

Contrast this with the picture that the Bible shows us of man as God's creature, knowing no rest till he has found his Creator and in Him the aim of his own being, and a true community with his fellows. It is with mankind thus dependent upon God that Christian education is concerned. Only from Jesus can be learned the deepest wisdom in the treatment and training of men.

Later in the discussion Dr. Schlunk carried this thought further by showing how the necessary process of "bringing our religion to the non-Christian world within the framework of our civilization" had often resulted in Europeanizing or Americanizing the peoples when we had only to Christianize them. Our task is to understand so clearly what are the essentials of Christianity that we can give this alone to the younger churches. We must not lay on them the intolerable burden of our own European and American interpretations and compromises.

This does not mean that we can neglect the means that our civilization supplies. "We need the help of science and psychology; we need the best educational training for our missionaries; we need the experience of educators in all lands, that every aspect of our work may be permeated with sound educational principles." But in so doing we have to realize that our tasks at home and in the field differ because of the different history, antecedents, and characters of the people of other nations and races. Our aim is to bring them to Christ; our means must be adapted to their traditions and temperaments.

This after all is only what the Church of the first centuries, facing the civilizations of Greece and Rome, Egypt and Assyria, had to do. Their danger was ours, the danger of intermingling Christian faith and worldly civilization. We too must strive to "give nothing but the essentials of

Christianity, as real religious educators, waiting that the seed sown may bear its fruit in every nation in its special beauty and individuality."

II. THE METHOD OF RELIGIOUS EDUCATION

If this is our task, the question naturally arises as to the means by which it can be fulfilled. Are we in fact bringing to our pupils the essentials of Christianity? And if so, are we helping them to relate their Christian training to their individual and national lives? Three of the eleven speakers dealt particularly with these questions.

Dr. Wallace of China started by warning us that as recently as 1921–2 the Chinese Educational Commission had reported that "religion was being less well taught than almost any other subject: for while they were taught by the new methods, religion was still largely taught in the old manner." This was not true to-day. A great movement of experiment and discovery had been started, which if it had found nothing final, had learned very much.

He emphasized three points: the grading of instruction so that teaching was made appropriate to the growth and interests of the students; the application of what was taught to practical life so that the value of the lessons could be confirmed by being expressed in conduct; the relation of instruction to worship. It was in this last that older methods had been weakest: we had to find out the spiritual needs of children, not to treat them as adults, and then had to meet those needs by forms of worship which were suitable to them and which gave a devotional content to the instruction.

Dr. Watson of Egypt spoke on similar lines. He too admitted that we had often failed: we had succeeded in teaching English, but not in teaching Jesus Christ. We needed not only a fresh scrutiny of our methods but a new passion in the life of the teacher.

As to method, the essential thing was that religious instruction should be put into practice in everyday life. The "project" system had proved itself to be of great

value. Muslim students could write excellent essays on unselfish service: it was only when they organized a health campaign in a neighboring village that its meaning began to dawn on them. "Our task is to discover how to apply not only simple ideas of service but the higher and more abstract elements of Christian life and truth, such as prayer and faith and hope and courage and love."

Professor Hocking approached the same subject from a more psychological standpoint. Admitting that he appreciated the motives of those who urged that in the interests of the child they should refrain from a narrow and coercive imposition of their own special view of religion, he yet maintained that this claim, as a means of obtaining freedom, was false to the needs of childhood. "One of the strangest things in modern psychology was its failure to recognize among the instincts the child's instinctive need for authority. In the absence of concrete religious teaching children were being compelled to make bricks without straw. We cannot leave children without trying to hand on the best we have."

In so doing one should remember three points. First, children are incurably metaphysical: what they really want to know is what the world is made of, and what is to become of us human beings; and their questions are often profound. A child gets this teaching best through the imagination, through the type of metaphysics presented in the great myths and allegories, such as the *Pilgrim's Progress*. Under their spell the child begins to establish his own status in the universe, to find it teeming with adventure and interest. Myth should always be taught as myth, not as dogma; the child understands this and is saved the pain of later repudiation.

Secondly, quiet comment is of great importance, since in such comments the sense of ethical standards and of their relation to the universe is first rooted. Story-telling should always be accompanied by expressions of approval or disapproval both from the teacher and the children.

Thirdly, reticence must go along with comment, and thus

leave a legitimate field for freedom. The object of the teacher must be not to dictate and foreclose but to encourage the child to experience the joy of discovery. Worship, the confession of our own limitations, is a necessary part of the reticent communication of knowledge; and worship might be introduced into every public and private school.

Our object is not that Jesus Christ may be imitated, but that He may be absorbed.

III. THE SPHERE OF RELIGIOUS EDUCATION

The wide vision of the scope and content of Christian teaching presented to the conference naturally led to the laying of emphasis upon certain fields not seldom neglected. If education is a lifelong growth in the knowledge and love of God, it cannot be confined to schools and colleges. It was appropriate that the plea for a larger concept of the sphere of education should be raised by women delegates.

Baroness van Boetzelaer van Dubbeldam warned us that we must distinguish between instruction and education; for education was a matter for the home as much as for the school, and the educator did not depend solely upon knowledge gained from books but rather upon a profound religious sensitiveness and intuition. Parents had to coöperate with God who was always creating His world; their task could hardly be put into rules or given exact definition, for no rules could prescribe the precise treatment needed by each individual child at each moment of its growth.

Mrs. Sibley took up and expanded the same point of the need for personal consecration in the teacher, and of sincerity and sympathy in handling the pupil. We were not creating in the child the Spirit of God, but discovering the Spirit to him, that he might respond to Him. As teachers, while adapting our teaching to the child's outlook, we must be careful not to teach what we did not ourselves believe, or would not ourselves do. That way lay revolt against religion.

Like the Baroness she emphasized the paramount im-

portance of the home as a sphere of education, and of women as the chief influence in the most formative stage of development.

A further point was raised by Mrs. Parker Crane, who drew attention to the carrying forward of education throughout adult life, and to the responsibility resting upon the Church. At present there was a great need to give the average church-member an opportunity to understand the Christian faith; for there was very little instruction after the time of confirmation or of "joining the Church." Sermons often presupposed far too high a level of understanding, and there was no possibility of discussing them or assimilating their lessons. If education was what we claimed it to be, then the Church should be a school of religion with a definite program, helping its members to serve God with their minds and to discover the practical bearing upon life of their belief. For the sake of young and old alike the Church should be a fellowship of hard-thinking people, "strong to nourish the Christian life of its members."

IV. THE NEED FOR RELIGIOUS EDUCATION

Prominent throughout the discussion was the sense of the vital and universal importance of the subject. It was clear that almost every speaker, while recognizing the need for drastic reforms, believed that such reforms would have results of enormous value. Indeed the conference was at one in its conviction that the new concept of education, and the new methods of teaching religion, contain "unlimited possibilities for the solution of all the problems of the Church, of race, and of industry."

So said Mr. Chatterji of India, whose speech, the second in the discussion, took up and amplified Dr. Eberhard's concluding words of prophecy. He maintained that the importance of religious education had, in Bengal at least, been realized only in recent years. India, despite its religious basis for all life, had during the past century no religion in its education. No future government would act in such a

fashion, for teachers, non-Christian as well as Christian, insisted that all education must have a religious basis. Nor could religion be confined, as it appeared to be too often, to certain periods or subjects: it must permeate the whole system, entering into every part of the curriculum, coloring them all with the experience of worship, consummating them all by the expression of worship in service.

Mr. Chatterji had laid before us the demand of India for religious education. Dr. Wilkie submitted the same claim for Africa. "To give the African, with his characteristic outlook upon reality, a training divorced from religion would be a crime; to give him a conception of religion other than that which entered into every part of life would be equally a crime." This was fully admitted by the government, which coöperated whole-heartedly in the Gold Coast with the Christian schools and teachers, and had issued a document which recognized religion as central in education, enjoined the giving of religious instruction in all schools, and while declining itself to issue syllabuses, insisted that the same care be given to their preparation as to those of any other subject.

Finally, as a practical suggestion for the conference to bear in mind in the preparation of its Report, the Bishop of Salisbury urged that the moment was opportune for the Council to grip the whole educational world if it made its message clear. Everywhere in Christian and non-Christian lands alike there was a hunger for education: national systems were springing up; the East was looking to the West, and realizing that its power had come through education. There was a danger that non-Christian lands should not realize that the teaching which had produced such great achievements in knowledge and invention was shot through and through with Christianity. In them, and in countries nominally Christian, there was a body of opinion in favor of secular education. This was the crucial issue. It was one on which the conference was absolutely agreed; and one on which they might win the assent of the educationalists of the world. It was an educational axiom that there was

no true education without religion. Let this be stated in reasoned and cogent utterance while the issue was still in the balance. So they might be able to lodge the Christian principle in the educational systems of the world.

Part Four

THE COUNCIL'S STATEMENT

ADOPTED BY FORMAL VOTE OF THE COUNCIL

The following statement was prepared by a committee appointed by the section of the Council which discussed Religious Education. After consideration and amendment by the Council as a whole it was accepted by formal vote as their official statement.

CHAPTER X

RELIGIOUS EDUCATION

THE Council in approaching the subject of religious education would express its conviction of the greatness both of the issues involved and of the resources of power which a true understanding of the aim and scope of education can bring to the whole missionary enterprise.

We have to face certain bewilderments and fears, natural enough in themselves, but, if allowed to remain, fatal to the progress which we believe that God wills us to make. We refer specially to the following:

Uncertainty as to the place of education in the Christian adventure, and a tendency to contrast the work of the teacher training his pupils step by step for fulness of life, with that of the evangelist whose primary object is regarded by many as securing immediate conversions.

Consequent distrust both in Christian and in non-Christian lands of the worth of educational methods, and reluctance to meet their demands for a large provision of workers and equipment.

The complexities of a situation, varying greatly in different fields and influenced by the attitude of governments towards religion and religious education.

Difference of outlook as to the content of Christian religious education, and consequently as to its method, curriculum, and grading of subjects.

Subsidiary difficulties as to the training of teachers, the interchange of experience, and the worth of new and experimental methods, arising partly out of uncertainty, and partly out of peculiar local conditions.

It is our firm belief that the Christian Church is being led alike by a fuller appreciation of the teaching work of Jesus, and by recent studies of educational and psychological principles, to a new vision of the place of religion in education, and to the fulfilment of that vision in new types of educational work. Those who are inclined to complain that

religion is the only subject in the syllabus whose teaching has not been radically reformed during the past generation, and those who still regard all education as primarily a matter of imparting information, should be urged to consider the present proposals for definite and far-reaching change with hope and sympathy. In many places, as the evidence before us demonstrates, there is not only agreement as to the fundamental connection between education and the building up of Christian personality, but remarkable success in devising schemes of training appropriate to that end.

Our chief task must be to state what in our opinion is the meaning of Christian education, and then to discuss some of the means by which it can be put into practice.

The Teaching Method of Jesus

We turn first for enlightenment as to the scope and method of education to the example of our Lord. "Teacher" was His most familiar title; "learners" or "disciples" was the name given to His followers. The transformation whereby a group of Galileans was enabled to turn the world upside down is proof of the amazing efficacy of His work. We shall learn little if we are content to leave unexamined the whole process by which He trained them; if we study it in the light of sympathetic knowledge, we shall discover with what patience and insight, sensitive understanding of their needs, and mastery of resource in meeting them, He led his pupils step by step to the consummation of Pentecost. We have presented to us in the Gospels both the aim and characteristics of His method, and also a general outline of the stages in the process of its application.

And first we notice that in Him the contrast between teaching and preaching, education and evangelism, simply does not exist. His aim is always one and the same, that He may enable men to be so set free from self-regard, so filled with love for God and their fellows, that they may themselves enter into the very life of the Eternal. Their hearts must be filled with a passion for the beauty of holiness, their minds open to the full apprehension of truth, their

wills brought into utter harmony with the will of God. As Jesus reveals to them these qualities embodied in Himself, as they discover in Him the very incarnation of the Godhead, above all when they experience the completion of His purpose in the crucial events of Calvary and Easter, they lose their self-centered existence and rise again into a life at once universal in its quality and harmonious in its unity, the very life of God expressed in the fellowship of His family. In Christ they are at one in themselves and with one another, because with the eternal reality of the universe.

As we study the record of the process by which this result was achieved we find in it three characteristic notes:

1. The note of life: He is concerned with the development of personality, and with instruction only as this serves the larger end. There is little of catechetical or dogmatic teaching, and scarcely more of direct information. He enlightens their minds rather by enlarging their outlook than by formal lessons, and His lessons are always such as to arouse interest and insight rather than to foreclose inquiry.

2. The note of freedom: He never compels or forces upon His hearers what they have not ears to hear. With an infinite regard for them He offers a wealth of educational resources, leaving them free to assimilate or to reject. They are not to be satisfied with knowledge taken at second hand, but must respond for themselves to what He is constantly revealing.

3. The note of fellowship: His richest teaching is given within the community of His followers. They share with Him and together a way of life in which not only by His lessons but by the intimate contacts of close intercourse and common pursuits their individualities are expanded. Education finds its goal not in a lonely perfection, but in the organic and organized life of human society.

Further consideration will throw light also upon the stages by which He set before them His teaching.

In the early days of His work in Galilee during the public ministry, His message of God's Kingdom is delivered with an infectious simplicity of word and deed, as by "one having

authority." He influences by appealing to the highest rather than by denouncing evil. He assumes but does not argue a power in His hearers to respond to fresh ideals, taking their beliefs and practices, injunctions and prohibitions, and revealing in them a new and positive content, thus creating a true apprehension of God, and a consequent change of relationship among men. As in a nursery school His purpose is to make family life real, and to bring every child into contact with the Heavenly Father.

At the close of the public ministry He selects the Twelve, and develops the teaching method of the parable. Taking common events of normal life He associates God's presence with them, showing to those who have eyes for it the relationship between the truths of religion and the facts of daily experience. Along with His lessons He sends them out to express and to pass on what they have learned. This "project method" would seem specially appropriate to the later years of childhood when curiosity and an ever-widening activity absorb the energies of the pupil.

So He leads His disciples on till they are ready for the supreme parable, Himself. Having learned to see God in leaven and mustard-seed they now learn to see Him in their comrade and leader, and to confess Jesus as the Christ. Admiration is thus quickened into love. Such a discovery of the heroic and divine element in the Lord would come appropriately with the beginning of adolescence.

There follows a change in the character of His parables, and the emphasis of His teaching. In the light of their confession of Him as uniquely divine, their previous ideas of God's character and purpose, of human standards and human history must be reformed. They must realize the place of service and suffering in life, and be fitted to take up the Cross. In the later stages of adolescence we shall be concerned not only with deepening the pupils' understanding and experience of Christ but with helping them to reach a Christian outlook upon the whole range of life, personal and corporate, and to develop their communion with Christ by Christ-like conduct and fellowship.

Such training, preparatory to the supreme experiences of the Crucifixion, Resurrection, Ascension, and Pentecost, constitutes a coherent scheme, which both in its sequence and in its character is a model for all teachers.

We may note that this method in its emphasis upon positives rather than negations, in its purpose of assisting growth, in its insistence upon the discovery and sharing of experience, and in its ordered presentation of material is fully endorsed by the independent researches of modern educators. The contrast between it and the mode of religious instruction that still usually prevails in our schools and churches is so evident as to compel us to re-examine much if not the whole of our traditional schemes. It is at least sufficiently striking to suggest that much of the failure of our efforts is due to this one cause alone. We need not set out a detailed criticism of our departure from our Master's procedure: most Christians recalling their own first steps in religious knowledge will be aware how widely we have diverged from His way. It is matter for deep thankfulness that to-day many paths are combining to lead us back to His guidance.

Religion and Education

We have set out the example of Jesus in the front of our report because it is to Him sooner than to any other source of guidance that we would turn for the direction and sanctioning of our educational work. It is our vocation to be imitators of Him, applying as best we may His methods to the performance of our task as teachers. Yet if He is, as we believe, the Way and the Truth, we must not only try to follow His steps, but must welcome all truth as likely to illuminate and interpret for us the message of His life. We would, therefore, supplement our consideration of the meaning and scope of education by a brief survey of the subject based upon our knowledge of modern educational theory; and would summarize our conclusions under two heads:

A. That Religion Is an Essential Factor in Education

It is a truism nowadays to state that the educator is concerned with the formation of character in his pupils.

But the stress and complexity of modern life, and the consequent necessity for specialization tend to relegate this primary duty to the background, and to foster a narrow and mechanical type of training. Recent educational literature and the increasing knowledge of psychological processes have done much to recall us to a truer conception of the aim of a sound education, and to explain and emphasize the means by which it may be promoted. Education in its full sense cannot be confined to instruction or vocational training, but must stimulate an appreciation of esthetic, intellectual, and moral ideals, and promote the growth of a full, balanced, and purposive personality. Its range must be such as to extend our powers to the uttermost and to encourage the exercise of every legitimate aspiration, and this aim can be attained only if all the elements in our nature are brought into relation with a single dominant interest strong enough to inspire and unify the whole self, generous enough to qualify and equip it for the service of the common welfare. Where there is no such interest, men are likely to become superficial and ineffective; where it is low, they will be dwarfed and distorted, unhappy in themselves and dangerous to their fellows. Religion, when worthy of the name, incorporates man's response to the eternal values of life. Without it education is almost a contradiction in terms.

If the supreme need in the development of personality be the unifying power of a single dominant interest, and if this interest must be as fully as possible the embodiment of the esthetic, intellectual, and moral ideals, while we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal; in His Gospel of the Kingdom the expression of perfect human society; in His Spirit the power by which mankind can be individually and corporately transformed. The experience of His followers of all ages and of all races demonstrates that in proportion as they yield themselves to Him they are set free from selfish fears and ambitions, disclose fresh resources

of love and joy, peace and fortitude, and set forward the abiding welfare of the human family.

B. That Education Has an Essential Place in Religious Work

If the objective of a Christian religious education be the attainment of this end, it is clear that such education is integral to the whole task of the Church. Our goal is the conversion of the world; we can interpret that conversion in terms of the ever-present energy of God, subduing by love our wills to Himself; or we can interpret it as a training up of humanity for fulness of life in Him. In either case we have our share and our responsibility, whether as teachers or evangelists, parents or pastors. The whole effort of the Church is towards this one result. Its members may differ in method but their function and aim are the same: all are educators, servants of Him whom Clement of Alexandria truly called "the Educator."

It will be recognized that this concept of Christian education differs widely from much that has hitherto passed under that title. We have too often restricted the teaching of religion to instruction in catechisms, to Bible lessons, to statements of doctrine. We have confined it to certain periods as a single element in the curriculum. We have concentrated our attention upon the young and upon their work in schools and colleges. We have made disproportionate use of the Old Testament, and so divorced it from the study of the Gospels as to obscure the centrality of Jesus, and to blur the distinctness of His teaching. Such means may impart information, though they have often been employed with so little regard to the nature of the pupil and the laws of growth as to create only a reaction of dislike. In any case they cannot of themselves induce spiritual development or experience. As we understand it religious education cannot be confined to any one subject in the curriculum, method of presentation, period of life, or type of environment. All that fosters the development of personality and fits it for the service of mankind,—mathematics and science, literature, art and handicraft,—has its

appropriate place; and the Christian school exists to teach them as part of its religious task. Nor is instruction alone sufficient: the sharing in worship, the expression of faith in acts of service, the fellowship of play and of the common life must enter into our teaching. Moreover, our program must be so carefully adapted to the growing powers of the pupil that he can develop naturally by the gradual appropriation of ideas and experiences suited to his age. And the process cannot begin or end in the school: in the home and the community the foundations on which the teacher must build have already been laid. The structure on which he has labored will only be completed in a lifetime; the church as much as the college, adults no less than children are concerned with it: all should be occupied in Christian educational work. The whole fellowship of Christians through every agency that they possess should realize the importance of this duty and their responsibility for its faithful discharge, "Go ye and make learners of all nations"; we upon Olivet cannot neglect and dare not minimize the scope of that commission.

Relations to Governments

It is a function of governments to see that suitable educational facilities are provided for all their citizens, and we desire to coöperate in the fullest measure with them in the performance of this task. If we are right in insisting upon the essential place of religion in education their provision for education will not be complete if it affords no place or opportunity for the moral and spiritual values of religious education.

We do not venture to decide between divergent views as to how religious education should be provided, whether by the national authorities themselves, or by the religious bodies represented in the country. For all national educational systems we covet the influences of the Christian religion; but, except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none.

We hold that in the organization of any national system of education, the regulations should be sufficiently elastic to permit of wide differences of religious belief, and to safeguard a reasonable measure of religious liberty. The convictions of parents and pupils cannot be disregarded without grave injustice or coerced without evil results. The rights of religious minorities cannot be infringed without danger to the national spirit and the unity of the nation.

Private schools, existing alongside the official system, provided they reach the requisite standard of educational efficiency and carry on no propaganda dangerous to the State, should be encouraged, both in the interest of religious freedom and as affording opportunities for educational experiments and initiative and a healthy stimulus to educational progress. A monopoly of education in the hands of the State is in our judgment undesirable.

On the other hand, such private schools should set a good example of educational efficiency, coöperate sympathetically with the government in its educational work, and share heartily in promoting in every legitimate way the development of the national life through the rising generation.

Private schools stand in a somewhat different position from institutions under public management in the obligation laid upon them to provide for divergences of religious belief, yet it will be recognized that coercion is alien to the whole spirit of Christianity, and where hostility is aroused by it the very end aimed at will be defeated.

These considerations and the local situations to which they apply have a critical importance for missionary educational work. Schools and colleges, instituted to give to non-Christian pupils an education that is Christian in its motive, spirit, and method, have proved themselves to be of inestimable value to the whole Christian movement. They have made a great contribution to the development of the life of the Church, and have frequently exercised a profound influence in the community within which they are situated. It

would be a serious misfortune if the extent or strength of this work were in any way diminished, for the teacher who brings to the training of the young the spirit of Jesus Christ may exert a unique influence upon the minds and hearts of the rising generation.

It must be recognized that it is possible to carry on this work effectively only with the goodwill of the people and governments concerned. Hitherto throughout a large part of the world the Christian educator has been welcomed and encouraged, and governments have been generous in coöperating with him and allowing full liberty to teach religion. Where governments have laid down regulations defining the place that the strictly religious element shall have in the curriculum we would fully recognize their rights of self-determination, and, in particular, where government rests on the people's will, their right to decide what kind of education shall be imparted to the children of its citizens, without abridging, however, a just measure of religious liberty. For the most part regulations imposed have not been of such a character as to hamper Christian educational work.

In those cases where religious instruction in the narrower sense has been altogether excluded, missionary bodies may have to consider seriously whether a sphere still remains for them in which they can profitably continue their efforts. It is impossible for this Council to lay down any general principle which would guide missions in deciding what should be their course of action. The Council would request its permanent staff to give the fullest consideration to these situations and every assistance to Christian bodies in the determination of their policy. It would urge mission boards to give full weight to the value of carrying on their schools or colleges under Christian leaders, even though there be no adequate opportunity for definite religious teaching; for we believe that the education and the atmosphere provided by these institutions are of far-reaching influence, and that the most important factor in Christian education is the personality of the Christian teacher.

Findings from the Fields

There have been placed in the hands of the committee the preliminary paper on religious education, which was based upon correspondence with individuals and with study groups and conferences in many lands, and a number of communications and findings received after its publication, many of which were in response to it. These include, among others, the findings of the All-India Conference on Religious Education, of the Christian Council of Ceylon, of the National Christian Council in Japan, and of the China delegation to this meeting; the resolutions on education of the international conference at Le Zoute on the Christian Mission in Africa; and the report on religious education to the Congress on Christian Work in South America held at Montevideo.

We find that, with differences of detailed emphasis depending on differences in situation and opportunity, these findings are in general agreement upon a conception of the aims and methods of religious education which is in line with the revolutionary change in modern educational theory and practice described in the preliminary paper. This conception may be briefly summarized as follows:

1. "The aim of religious education is to promote the growth of human personalities in and through participation with the mind and spirit of Jesus Christ in building and finding joy in the ideal God-centered society" (India).

2. The curriculum of religious education should therefore be pupil-centered and graded. "Curriculum activities and material must meet the pupil's present moral and religious needs; they must be based upon what he already knows and does; they must be in contact with all his environment and experience; they must use such methods as are suited to his experience and capacity" (South America).

3. The primary method of religious education is by participation in activity and sharing of experience. "No more potent means of religious education exists than the sharing in the life of a society, whether it be family, church, or school, that is permeated by the Christian spirit, and is

living and striving in forgetfulness of self for great Christian ends" (South America).

4. Religious instruction, to be vital, must be rooted in fellowship, and related to the everyday experience of the pupil. "Although special classroom periods are essential in religious instruction, yet such periods of instruction will be of little value unless religion colors the whole curriculum and not only the whole curriculum but the whole life and activity of the school" (Africa).

5. "The objectives of the training of the young in worship are to be stated in terms of spiritual experience. Through the means used by us in these activities scholars should come to possess for themselves an abiding confidence in God's nearness, an assurance of His responsiveness, an ever-increasing joy in His presence, and a deepening consciousness of their brotherhood with all men. Along with these attitudes of mind there should be formed habits of individual and corporate worship that will give adequate and sincere expression to these inner experiences" (India).

6. Children should be taught to read and use their Bibles as Christians, with due recognition of the progression in the revelation it records, leading to the truth that is in Jesus Christ. "We are not likely to accomplish our object of bringing the students to a vital and saving experience of God as revealed in Christ, if we do not make ample use of the Bible, which is the source-book of Christian experience, and the only available record of the life and work of Christ" (China). "We must lay the primary emphasis on the Christian message, and teach the Old Testament in the light of the New" (Ceylon).

7. Religious education should lead to a growing sense of relationship to God, to a definite commitment of the will to Him in obedience and trust, and to the conscious assumption of discipleship to Jesus Christ. "Jesus Christ should be presented in such a way that pupils will experience a growing vital relationship to God through Him. Self-surrender and entrance upon a life of discipleship are a necessary stage in religious growth" (India).

8. In religious education, as in education generally, pupils should be afforded reasonable freedom in choice and in thought, and should learn to think and choose for themselves by actual practice in so doing, within situations affording adequate stimulus, true data, and fair guidance. "We hold that the growth of human personalities, which is our aim, should be free in the sense of regarding 'the right of each individual to find God for himself in his own way,' but not free in the sense of being undirected. It should be growth in a limited environment so ordered as to set before each personality, for his choice, the highest and best Christian life as we know it" (India).

We believe that the conception of religious education thus indicated, if generally realized and applied, would render far more effective our efforts to make ready our own lives and those of our children to experience the saving power of God that is in Christ Jesus. The principles underlying this conception of education lend themselves to the fulfilment of the Christian purpose for the individual and society, as older, more formal, and static notions of instruction did not. In no country, East or West, have we as yet done more than begin to realize the possibilities of this method of approach to the problems of religious education. In most of our homes, schools, and churches we still assume that instruction is enough, and that telling is instruction; and many of us even continue to use the same lesson materials for pupils of all ages, from the oldest to the youngest.

It is clear, in the light of the conception of religious education described in these papers, that each mission field must in a large measure work out its own materials and methods. It is idle in our judgment to project any "world series" of Sunday-school lessons, or to translate unchanged the textbooks or teachers' guides of one nation into the language of another, in the hope thereby to escape the labor and expense of first-hand creative work. Granted that there are certain principles common to all religious educational work, and certain materials that link us in one

fellowship of understanding, the fact remains that curricula that minister fully to life are wrought out in life, the product of actual experiment. Much may be learned from the practice of teachers in other lands, and there should be far more interchange of experience with various materials and methods; but if the best results are to be attained, each national organization must stimulate active experimentation and creative work upon curriculum problems within its own field. Indigenous churches should labor toward indigenous curricula for Christian religious education. We are encouraged to suggest this because the findings from the various mission fields have deepened our confidence in the ability of at least a small group of men and women in each of these fields whose understanding of the problems involved fits them to undertake this work.

Practical Issues

The conception of religious education which has been before us seems capable of almost unlimited application to the many spheres of life and to the different methods of work in the mission field. It will be profitable, as much for missionary authorities at the home base as for those in the foreign field, to focus attention upon the most important of these:

1. The Home. The home exerts the deepest and most abiding influence upon life and is the most determining single human factor in the development of the race. Its importance for the missionary movement, if Christianized, cannot be overestimated. Yet its development into an effective Christian instrument can only be the result of careful planning and education, especially where the ideal of a Christian home is unknown. Values discovered in indigenous home life should be carefully conserved. The duties of parenthood need to be brought home to fathers and mothers alike, until a worthy sense of responsibility is developed. Guidance and instruction needs to be given to parents to enable them to discharge these responsibilities. Forms of family worship, simple guides to parents, and

suitable suggestions as to how the activities of the home, which is the child's world, may take on a Christian character ministering to the development of the child—these and other helps obviously constitute a field for the application of the best methods of religious education.

2. The Community. We have not adequately recognized the distinctive character of the community and its influence upon the individual. Among certain peoples life is organized in clan or small village groups, and these communities exercise an influence over their members similar to that of the home among more highly developed peoples. The possibility of a direct approach to the community as such, and the methods by which communal life and thought may be influenced require to be studied carefully. Extension programs and public educational methods used in the West may have a useful application to the religious education of communities in the mission field, lifting moral standards, changing social customs, developing a community spirit of friendliness and service, and making communal conditions generally more favorable to the development of individual Christian life.

3. Schools and Colleges. If these educational institutions are to be equipped with the materials necessary for transforming life, the principles of sound religious education need to be more fully worked out in three directions, namely, in respect to curriculum, worship, and activity. In devising a curriculum for religious education, some fields have made notable progress, but in the majority of countries curricula of formal instruction yet need to be displaced by studies determined by the age and needs of the pupil. There is a need, often expressed, for the working out of programs of worship suited to the age and religious background of the student body and for suggestions as to activities that will be normal to school life and will promote Christian growth through action. Informal discussion groups have been found very effective, and this method of work calls for further development.

4. Sunday Schools. The extension of the Sunday-school

movement to practically every land makes urgent the improvement of the methods used in these schools. In addition, there is the problem of the adaptation of these methods to teaching children with a non-Christian background. The use of translations of even the best material prepared in the West, without adaptation to local conditions abroad, cannot be too strongly condemned. The training of Sunday-school teachers must also receive attention.

5. The Church. The principles of religious education should be applied more widely to the whole life of the Church. The instructional character of the sermon is especially important in non-Christian lands. Certain churches provide commendable courses of instruction before admission to communion, but very few if any provide adequately for the continued growth in knowledge, as in grace, after reception into full church-membership. Attention needs to be called to the educational values of church worship properly conducted and of pastoral supervision.

Adult religious education may well be envisaged by the Church as a distinct task. The conception of the whole of life as affording opportunity for intellectual and religious development, slowly recognized in the West, needs to be projected by the Church to areas where the non-Christian community life is stagnant and provides no stimulus to continued development. Discussion groups are suggested where the problems of adult life may be taken up: such as the application of Christian ideals to earning a living, to business, village, or city life, to social customs, to local moral conditions, to the winning of others to Christ and the mission of the Church.

6. Social Problems. Our attention has been drawn to the need for special emphasis upon the application of the principles of Christianity to certain great moral and religious issues, such as modern industrialism, the race problem, war, the position of women, and intemperance. These studies should be included in present-day curricula of religious education.

7. Missionary Duty. In the whole range of religious

education, emphasis should be laid upon the obligation resting upon all Christians to pass on to others the good news of salvation through Christ. Mission-study courses are therefore needed in each sphere of life and work under discussion. Such courses should be adapted to each age and level of intellectual development, and should include practical suggestions for giving expression to the missionary spirit. This phase of religious education is not only absolutely essential to the development of genuine Christian character, but is vital to the success of the spread of Christianity throughout the world.

8. Training of Workers. No method or curriculum can of itself avail to make religious education effective. Inspiring personalities, in living touch with Christ, must be sought and engaged for the task. When discovered, these should be given training in the principles and methods of religious education to become the most perfect instruments possible for their work. Courses in religious education, with supervised teaching practice, should be included in all theological seminaries and Bible schools, as well as in teacher-training institutions. There is urgent need for experiment in the type of training required for pastors and teachers of village churches and schools. To be effective this training should be conducted under conditions which are similar to those in which the work is to be carried on. For teachers and pastors already in service who have not had the opportunity of training much may be done by short special courses or conferences.

9. Supervision. In many parts of the world remarkable results have been secured in general education by the method of careful supervision of the work of teachers who are either totally untrained or who have had inadequate training. The supervisor comes to the isolated and perplexed teacher in a spirit of helpfulness, bringing his own experience and that of others to bear upon the individual problems of the particular situation. It is almost needless to add that to be of real help the supervisor himself must be thoroughly experienced and must have shown ability to overcome

difficulties in conditions similar to those in which his help is offered. We recommend much larger use of wise and skilled supervisors and suggest that these be selected from among the most successful workers.

10. Training of Missionaries. Since it is desirable that the methods of religious education should be employed in every department of Christian activity, it is necessary that every missionary should be trained in its principles and practice. Such training is as necessary for the layman as for the man who is ordained, for men as for women. For many, this training will naturally come or be continued at the time of the first furlough, and ample facilities should be afforded by mission boards and every encouragement given to undertake such study.

Recommendations to the Committee of the International Missionary Council

We refer to the Committee of the International Missionary Council the following matters for appropriate action:

1. The publication in one volume of the more significant papers in the hands of this committee, including the preliminary paper as this may be revised by its authors, the findings and resolutions from various mission fields which are listed above, and the reports of the discussions on religious education at this Council meeting.

2. The production by a competent religious educator of a short, simple manual of religious education for the use of missionaries generally, setting forth the essentials of the conception of religious education described in the larger volume.

3. The promotion by whatever steps may be wise and practicable of the study of the problems of religious education upon the various mission fields, and experimentation with new methods and materials.

4. A study of the relation of the principle of religious freedom to the rights of minorities under state systems of education. We request the Committee of the International Missionary Council to take early steps to secure from a group of experts a thorough, objective study of this subject.

5. The preparation of a bibliography on religious education.

6. The maintenance of a clearing-house of information concerning studies and experiments in religious education on the mission field. We recommend that the Committee of the Council should either itself undertake this important function, or secure it through the services of some other agency.

Conclusion

In concluding our report we would recapture, if we may, the vision of those ancient Fathers of the Church who saw the whole process of human history as the training of mankind by the tutelage of the educative Word of God. We would realize our task as part of the age-long and universal movement of the Spirit of God who first brought order out of chaos, whose presence is manifested in the onward march of life, from whom humanity derives its every aspiration after perfection, and who is the source and ground of all Christian achievement. We in Christ are the agents, and should be the pioneers, through whom that world-wide work is accomplished and God's Kingdom comes. The new concept of education, wrought out by a multitude of students laboring in many fields, constitutes as we believe a signal means and opportunity for the extension of that Kingdom. As such we would accept it for ourselves and commit it to the Church, recognizing that if we are to use it rightly it must be by the example and in the fellowship of Him who in bringing many sons into glory was made perfect by suffering, Him who in this holy place Himself learned obedience by the things that He suffered.

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